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# Life and Light for Woman

July

1898

## NOT BY MIGHT.

“Who art thou, O great mountain? . . . thou shalt become a plain.”

—*Zechariah iv. 7.*

There is a mountain great that reareth high  
Its giant crest  
Of cheerless creeds, and superstitions vain,  
And dark unrest.  
Deep clouds of human error o'er it brood  
Their shadows grim,  
And reason's cold and fitful gleams make but  
The light more dim.

Can e'er this mighty structure leveled be?  
A plain become?  
Above earth's faithless cries the answer sounds,  
Hear and be dumb:

“Not by mere might nor power can this great mount  
Removèd be,  
But by My Spirit,” saith the Lord of Hosts,  
“Through faith in Me.”

But all must work, and all must watch and pray,  
Nor silence keep,  
Until the promised highway shall be formed,  
And the last heap  
Of stumbling stones be gathered out, and all  
The cruel wrong  
Of error's thrall shall cease, and captive hearts shall sing  
True freedom's song.

—*Selected.*

## MICRONESIA.

## THE CAROLINE ISLANDS.

BY REV. D. C. GREENE, D.D., OF THE JAPAN MISSION.

[While the information contained in the following article is derived from various sources, the writer desires to acknowledge his special indebtedness to the Rev. E. E. Strong, D.D., to whose valuable and most interesting article in the June number of the *Review of Reviews* he would refer all who may wish to study the subject further.]

THE connection of the American Board with the Caroline Islands began in the year 1852, when the Rev. L. H. Gulick, M.D., the Rev. Mr. Sturgis, with one other American missionary and their wives, together with two Hawaiian missionary families, were sent to Ponape and Kusaie, two of the five or six more or less mountainous islands of Micronesia, which comprises the Caroline, the Marshall, and the Gilbert Islands, all of which lie within a few degrees of the equator. The Carolines extend from four degrees to ten degrees north latitude, and from one hundred and thirty-two degrees to one hundred and sixty-two degrees west from Greenwich. For the most part these groups consist of small coral islands, which rise only six or eight feet above the level of the sea. The flora of these low islands is limited, and the inhabitants subsist almost exclusively upon the breadfruit and the fruit of the cocoa palm and the pandanus. The temperature varies from seventy-four degrees to eight-seven degrees Fahrenheit. In the few hilly or mountainous islands there is opportunity for a more varied life, and it is these that the missionaries have selected for residence, and from them they go forth for work in the neighboring islands. Consequently the need of a missionary ship was early felt, and in 1856 the first Morning Star was built, which has been followed by three others, the last a barkentine of four hundred and thirty tons, with auxiliary steam power. Two smaller vessels, the Robert Logan and the Hiram Bingham, have also been sent out for local touring, the Morning Star being devoted chiefly to carrying missionaries to and from Honolulu to the various stations and for forwarding their supplies.

At the outset there was considerable opposition on the part of the natives, but they soon discovered that the Americans were their friends, and were worthy of their fullest confidence. One of the important causes of the change of feeling was undoubtedly the remarkable success of Dr. Gulick in combating an epidemic of smallpox, due to the landing of two sick sailors from a whaling vessel which touched at Ponape not very long after the arrival of the missionaries. The natives resorted to various incantations, which seem to have aggravated the disease, for the people died like sheep.

Dr. Gulick saw no other course than to inoculate as many as possible. Perhaps because his patients were already infected, his first experiment was unsuccessful; but subsequently almost all who submitted to inoculation recovered, and he had the satisfaction of saving the lives of thousands of the islanders. The striking contrast between his success and the failure of the heathen priests awakened great confidence in the missionaries,—a confidence which ripened into an enthusiastic attachment.

The distinctively religious work was pushed with vigor, and as a result of the moral stimulus which the new faith created the whole face of society began to assume a new aspect. As early as 1861 churches were organized, and in 1889 there were on the various islands not less than forty-seven churches, with four thousand five hundred and nine enrolled members; fifteen native pastors, and sixty-one other native preachers and teachers; four training schools, with one hundred and fourteen students; three seminaries for girls, with seventy-nine pupils; forty-three common schools, with an aggregate attendance of two thousand four hundred and twenty-two scholars. Five languages had been reduced to writing, and school books printed in all. In place of a condition little better than anarchy, a quasi-constitutional government was being gradually developed, which gave promise of ultimate success. Instead of polygamy in its grossest form, monogamic families were established, and new ideas of order and social purity were rapidly gaining currency. A goodly proportion of the people had become interested in the movement toward civilization, and considering their simple habits of living, gave liberally to its support.

Not far from this time Rev. E. T. Doane, who had joined the mission, wrote of Ponape, the principal island of the group, as follows: "The outlook on the whole is cheering. In some places the people had long clung to darkness, but now the rulers have become Christians, and the people have followed their example. The making of and dealing in intoxicating drinks have ceased, also the preparation of the narcotic joko root, polygamy, and Sabbath breaking. Many youth of both sexes are learning to work for Christ. Of the five little kingdoms on the island, four have become Christian, and the fifth is not all dark, for two of the chiefs are earnest workers for the Master. Even in that tribe are three churches, with two hundred and seventy-five members."

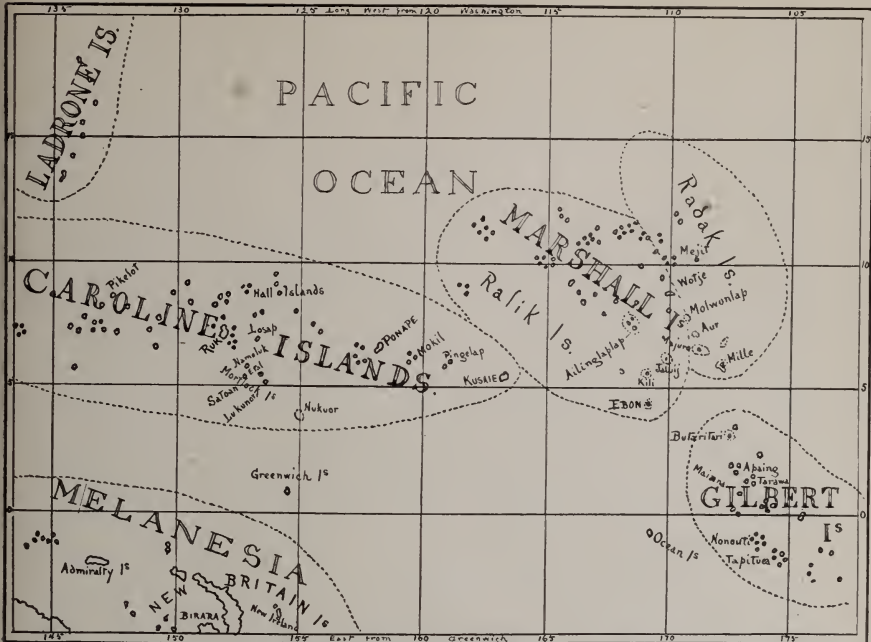
The impression which mission work of this character makes upon an intelligent, and we may suppose unprejudiced observer, is shown by the official report of the German governor-general of the Marshall Islands, where the work is under the control of the same mission, and is identical, both as to method and spirit. This report is contained in the *Deutsches*

*Kolonialblatt* for March, 1896, a copy of which, at the instance of our own State Department, was courteously forwarded to the American Board by the Foreign Office of Germany, with this memorandum: "The relations between the State management of the Marshall Islands and the American mission are satisfactory."

The governor-general, Dr. Irmer, says: "His majesty's ship, *Falke*, came to anchor in the larger east harbor (*Chabroll Harbor*). But for its tropical vegetation this harbor, with its abrupt mountains and verdant valleys, would make quite the impression of an Italian lake. . . . I hardly know a place that surpasses *Kusaie* in picturesque charm and natural beauty. The natives show a far higher grade of cultivation than those of *Ponape* and *Jaluit*. This may well be ascribed to the influence of the American mission. . . . The location of the mission, with its many neat buildings scattered along the slopes of the verdant hills, is very pleasant. . . . The arrangement of the rooms and sleeping apartments is excellent, and I understand now how it is that our *kanaken* (native preachers and teachers), even after years of absence, look back to these scenes of their youthful training as to a paradise, and show their gratitude for these pleasant recollections by strong attachment to the mission. To all the rest is to be added the abundance of fruit trees and luxuries of which we know nothing in *Jaluit*, such as clear spring water, fresh milk, and fresh butter. In short, it must be acknowledged that, with the help of the magnificent natural advantages of *Kusaie*, the leaders of the mission have done everything to make the stay of their pupils with them and their education pleasant. The instruction, too, is given in an earnest, judicious manner, and the female teachers especially made a most favorable impression by their strict and yet friendly demeanor toward the girls. The neat dresses of the pupils, their unconstrained joyousness, and their healthy appearance, show that careful attention is paid to their physical well-being."

In the meantime, Germany, in view of her growing interest in the trade of the Carolines and neighboring islands, resolved to annex them. This caused Spain to assert her own claims, which she had never cared to make effective before. The controversy was submitted to the arbitration of the Pope, who in a decision dated Oct. 22, 1885, more than thirty-three years after the American missionaries arrived in the islands, confirmed the sovereignty of Spain. In the following year a man-of-war was sent to *Ruk*, a collection of small, mostly low, islands at the western extremity of the Caroline group, in preparation for permanent occupation. The missionaries there, recognizing that the only course open to the natives was submission, did what they could as interpreters and intermediaries to bring about kindly





relations between the Spanish and the natives. No permanent settlement was made at Ruk, but the next year (1887), on March 13th, a governor with other officials, accompanied by a force of fifty soldiers, arrived at Ponape and organized the new government. Again the missionaries did what they could, and accepted in good faith the assurances of the Spanish authorities that they would not be molested. But very soon certain portions of the mission land were seized, against the protest of the missionaries. The validity of their title deeds was denied, though one, at least, bearing date of 1870, was signed by five chiefs and countersigned by Commander W. T. Truston, of the United States Navy, before whom the document had been signed and acknowledged. On the pretext that Mr. Doane, then the senior missionary, had been disrespectful to the governor, he was summarily arrested and sentenced to fifteen days' confinement. When this term had expired his imprisonment was prolonged without any reason being assigned, and it was only on reaching Manila, after more than two months' confinement, that he learned the charges against him. The governor-general, after a hearing, dismissed the complaint, and ordered that Mr. Doane be returned to Ponape and allowed to continue his work. He returned broken down in health, and died May 15, 1890, at Honolulu, where he had gone for recuperation. He was advanced in years, of an unusually gentle disposition, and had won the warm affection of all the natives. Whatever he may have failed to know of the forms of Spanish courtesy, he certainly never was intentionally discourteous to anyone.

During Mr. Doane's absence certain natives who had been forced to work on the roads without pay declined to work longer. A party of twenty soldiers was sent after them and found them feasting. Without warning, these soldiers fired, killing two natives and wounding three others. No sooner were the guns empty, however, than the soldiers were overpowered and beaten to death. The missionaries still labored for peace, and did succeed in keeping the Christians from any share in the uprising, but the mass of the natives could not be restrained. They attacked the government offices, killed the governor, his secretary, the military commander, and thirty-seven soldiers. A new governor was appointed, who came with a gunboat and six hundred soldiers. The new governor at first seemed disposed to treat the natives fairly, and terms were made with the insurgents which showed no little magnanimity; but soon he began to encroach upon the land of the missionaries, and caused barracks to be built near the mission church, while other buildings were erected within sixty feet and directly in front of the church. There were then only two missionaries, Miss Palmer and Mrs. Cole, in that part of the island, and they tried to quiet the natives;

but causes of irritation were numerous, and soon another rebellion broke out. From this time increasing restrictions were put upon the missionaries; both preaching and teaching were forbidden. Shortly after they were obliged to leave Ponape, and have not since been allowed to return. Under pressure from the United States Government, after several years' delay, the Spanish Government granted the sum of \$17,500 by way of compensation for land and buildings, but has steadily refused to sanction the return of the missionaries. The *Morning Star* is not permitted to touch at any part of Ponape, excepting at the Spanish port, where it is under the guns of the fort. All communication with the natives has, with one exception, been forbidden, and even the permission to land Testaments and other Christian books has been steadily refused.

The reports which in various indirect ways come from Ponape indicate that, while very serious harm has come to the work through the closing of schools and the corrupting influence of the licentious soldiery, a considerable number of the native Christians remain firm, and are doing what they can to resist the evil tide.

The history of the ten years of Spanish occupancy in Ponape has been like the longer history of the Philippines and of Cuba. The rule of the Spaniards has been a despotism which no subject race would endure, save in the presence of overwhelming military force. Happily Kusaie and Ruk, as well as nearly if not all of the low islands, have not yet been brought under Spanish rule, and in accordance with an agreement signed by the representatives of Spain and Germany, in connection with the Pope's decision, islands not effectively occupied are left free. This arrangement doubtless works to the advantage of our missionaries, and it is probably on account of it that no attempt has been made to disturb them or to interfere with the natives, though through Japanese traders rumors have come to us of the purpose to send to Ruk a deputy with a force of soldiers. This would most certainly lead to the same disastrous results as the occupancy of Ponape.

The trouble has not always been, it would seem, the lack of a benevolent purpose so much as a surprising absence of tact in dealing with the natives, which has caused needless irritation. While in a sense the Spaniards occupy territory, they do not effectively govern it, excepting so far as their physical force can compel obedience. A successful government on their part is practically impossible.

It is to be hoped that when the settlement of the Philippine question is reached, it will include an arrangement by which the Carolines, a dependency of the Philippines and subject to the jurisdiction of the governor-general,

will be freed from the intolerance and oppression of the past ten years. The problem which the situation presents to our statesmen is beset with difficulties, but it surely ought not to be impossible to secure a solution by which the liberties of the natives may be protected and the path opened for their gradual advance toward a Christian civilization. The responsibility for this solution rests upon our Government. The progress of the war has forced it upon us, and we cannot evade it.

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### EXTRACTS FROM MISS HOPPIN'S JOURNAL, KUSAIE.

#### KUSAIE, MICRONESIA.

ON September 23d we had a wedding. Linwot and Langi were married. Linwot was one of our best girls and Langi was one of my boys; that is, he was one of the young men who came into school for the first time the year that I was in the boys' school. They had a very pretty wedding, we thought. The girls went down to Seap and brought up a number of cocoanut trees. They potted these, together with a large number of pretty banana trees and ferns. These potted plants were arranged along the veranda in two rows,—one along by the side of the house, and the other along the railing of the veranda. The girls wove long garlands of fern, and suspended them from pillar to pillar of the veranda and made friezes of them for the schoolrooms. Inside the house were palms, and ferns, and flowers, mosses and orchids. The frames of the folding doors were hidden by ferns and vines, and over the place where the bride and groom were to stand hung a great mass of scarlet flowers, the most distinctive Micronesian flowers that we have. The house looked like a bit of fairyland. Linwot wore a simple white holoku, and was barefooted. Her hair was braided in one braid down her back, and tied with white ribbon. At her throat she wore her silver cross, the badge of the King's Daughters. She had white blossoms in her glossy black hair. They stood in the folding doors between the parlor and the schoolroom. The girls marched down the veranda between the trees and ferns, and seated themselves in the parlor. The scholars from the other schools and the people from outside sat in the schoolroom or stood in the doors and windows on the veranda. Dr. Rife performed the simple ceremony in Marshall; we all sang, "He Leadeth Me," which seems to have become our wedding song; the bridegroom was congratulated, and the bride wished all happiness. Then Linwot put the last of her possessions into her trunk, and with her husband went down to the other training school,—and we had given away another of our trained daughters to the work. This is the third occasion of the kind that has

taken place during the year. The joy of them is often three-fourths pain. Each one who goes from us goes back to work where the presence of evil is something beyond description, and where the external aids to righteousness are few. What those temptations are can only be appreciated by those who have come into practical contact with them. Many who are considered by themselves, and others, as good Christians in America and Honolulu, and have had opportunities of which our boys and girls know nothing, fall most ignominiously when they come to these islands. But we trust that our children do not go alone, nor in their own strength, out into the darkness.

On October 6th we borrowed a canoe and four of our girls went with me around to Lellu, the king's village, to see if we could get permission to pasture some of our cattle at Star Harbor. A little Kusaian boy went with us part of the way and helped to steer the canoe. Two or three miles this side of Lellu the tide became too low to float the canoe, and we were obliged to draw it up on the beach and walk the rest of the way. We reached Lellu about five in the afternoon to find the people gone to Mallim to a wedding. Rebecca, one of our girls, took me to the house of her father, Tullukun. It was a new foreign house, built two stories high, with verandas above and below. The family had evidently departed in some haste, leaving windows and doors wide open—Micronesian fashion—and things in general scattered around. Rebecca was much distressed over the condition of the house and yard, and, although she was very tired, began at once operations on the front yard. Soon the three Gilbert girls joined her, and they worked away, greatly to my amusement, carrying away the rubbish and depositing it in the ocean. Then they began operations in the house, sweeping and putting things in their places. I was seated out on the veranda when I heard sounds as of heavy artillery. On investigation I found that they had begun to sweep under trunks, and cupboards, and heavy furniture, exclaiming at each discovery of a place which they thought needed the application of the broom, "O akea! akea! te I-Baretaio!" (Oh, alas! alas! the Pharisee!). I thought it high time to draw the line and put an end to their labor.

Lifusa, one of the chiefs, brought us some food for our supper. It was bright moonlight, and after supper we sat out under the open sky, on the stones, and talked and waited for the wedding party to return. I was tired, and lay down on the stones and watched the cocoanut trees rustling in the wind, and heard the tide come up slowly and rattle the flat coral stones along the shore, until it reached the stone wall which shut it out from us. Once in a while a little pig dashed out from under the house and offered himself to our society, and acted hurt because he was not appreciated. The

girls talked dreamily, until at last their voices died out altogether, and they seemed to be thinking. Then Tibora spoke up: "Mother," she said, "I've been thinking about the Christian women in these islands. How can they keep their children from the sin and evil all around them? How wonderful is God's care! He can take care of everyone at once, but we cannot keep even one little child from evil!"

About eleven o'clock we began to hear singing and talking from over the bay, and the sound of the canoe paddles keeping time. Then the canoes came in sight, and before long we were holding an extempore reception. It was after twelve before we got to bed. That night a baby girl was born to Sabie, the daughter of the good king Sigra, who ruled before the present king. She afterwards named the baby Rebecca for me, probably because I was at Lellu when it was born.

We started home the next morning early, as soon as the tide was in, laden with oranges, taro, cocoanuts, sugar-cane, fwafwa, and bananas, having first obtained permission of the king to pasture our cows at Star Harbor.

Just a word in regard to the work our King's Daughters are doing. The American Board sent us a set of maps of the different countries where the Board have missions. They have aided greatly in increasing the girls' interest in missions. At their monthly meeting we have tried to have papers presented by the girls in Marshall, Gilbert, and Kusaian, telling about the different peoples and the work that is being done for them. Some of the girls have made studies of the maps of the countries studied, and have told in the meetings some of the more interesting facts about the different cities and mission stations, at the same time pointing out the places on the map and telling little incidents in connection with them. At two of the meetings the boys were invited to be present, and became very much interested, and helped the girls out very substantially in their contributions for those two Sundays. Kefwas, the Kusaian teacher, and some others among the Kusaians, who were present at the meeting on India, were so much interested that they asked for the papers, in order to read them again. They afterwards decided to take up a special collection for that country. Tom, one of our good Kusaians, was here yesterday (February 17th), and said he had collected fifteen dollars in Spanish and German money, and thirty tols,—these last selling for about fifty cents in the States,—and he also said that the money promised in addition was not yet in. This is doing well for the Kusaians, as it is in addition to their regular contributions.

The girls have had little money to give, but they have done a great deal of extra work at the price of four cents an hour. The small sums have counted up well. When we opened their contribution box, a short time ago,

we found that they had about thirty-five dollars. In addition to this they have woven a number of small hats and baskets, which if well sold ought to bring the whole amount well up to fifty dollars. They have voted to devote thirty dollars to foreign missionary work, the money made from the things sold to help buy new desks for our assembly room, whenever we have one, and to use the rest to make some of their number members of the International Order of King's Daughters.

This is by no means the most important work the society is doing. It is helping to put the girls on their honor, and helping them to make their own choice in things which are good and true. It is also helping them to do the common, every-day duties which come to them with a high purpose and from love and loyalty to their King, and so fitting them for the highest service which it is possible for them to render to their people.

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## SPAIN.

### THE REMOVAL OF THE INTERNATIONAL INSTITUTE FROM SAN SEBASTIAN.

BY REV. WM. H. GULICK.

DEAR FRIENDS: The cloud that has been so long forming has at last burst, and Spain and the United States are at war! For weeks we hoped against hope that it would not come to this. Indeed, we maintained the attitude before our friends that we did not believe that there would be war. We did not discuss the matter, nor anticipate such possibility with the parents of our pupils, nor did we make any visible preparations for such an event. We lived on the theory that every day that such a crisis was postponed, by just so much was the likelihood of the crisis lessened. The admission of the possibility of war, or the open preparation for moving in anticipation of it, would but have caused an avalanche of letters from the parents and friends of the students, thrown our family into confusion, and made impossible all serious and useful work. We decided, therefore, not even to discuss the question until forced to do so. This was the more easily done as we received only one or two letters showing any concern as to the future of the school, and the life and work of our large family went forward without agitation nor break to the last moment.

It is my duty, as it is my greatest pleasure, to repeat again what for weeks we have reported by every mail to our friends everywhere, that throughout the bitter controversy between the two countries we suffered no harm, and

were never made the object of any disagreeable demonstration. Personally, we did not seem to be involved in the dispute by the community around us. Nevertheless all of our friends strongly urged the wisdom of our leaving before hostilities should break out between the two countries. Not that there would be any danger from the respectable part of the community, but because, as the tide of excitement throughout the country was rising, and turbulent demonstrations were becoming more frequent in the capital and in other cities, it was impossible to tell at what moment there might be a like expression of feeling in San Sebastian, which would be beyond the control of the authorities.

So Friday morning, after college prayers, about two hours after General Woodford had passed through our railway station on the way to the French frontier, every window of his train having been broken six hours before by an excited multitude that invaded the station at Valladolid, we held a "mission meeting," at which were present our Spanish colleague and his wife. Our duty now seemed plain. It would be but defying Providence to remain longer where our presence would be a cause of continual irritation to the community around us, that had up to this moment showed its esteem of us personally by a most remarkable self-restraint. For it must be remembered that in no other city in Spain, with the exception of Madrid, was there so large an American colony, and so much in evidence as we were, concentrated in one house, in the most conspicuous part of the city. The vote was unanimous that the time had come for us to leave the country.

At ten o'clock we informed the students of the decision, and exhorted them to serenity and self-restraint, while they should at once pack their most necessary books and belongings in their trunks. I wrote a circular letter to the parents, telling them of our decision and of the plan to continue the work of the school in the new house with as little interruption as possible and on the same lines as hitherto, intimating that any one could recall his daughter to Spain whenever he should wish to do so, which could easily be done, as Biarritz is only an hour by rail from the Spanish frontier. And I will say here that a week has passed since that letter was in their hands, and not one has asked to have his daughter returned to Spain, while every one who has written is heartily thankful for our being willing to continue our care and teaching. This circumstance is only one of many showing the entirely friendly feeling toward us personally.

Notwithstanding the trials and distresses of this sudden removal and of this great change, we have a great deal for which to be thankful. In the first place, in spite of the stress and strain of the last fortnight, from which no one of the missionary force has been exempt, and involving many sleep-



less nights and great fatigue, the health of all has been most mercifully maintained. In the next place, it is the remark of all our friends, and the cause of our own unceasing thankfulness, that a watchful Providence should have, almost on the first day of our search, provided us so spacious, commodious, and suitable a house for our family of fifty souls, and under such favorable conditions. Moreover, it was no slight thing that, in this especially rainy climate, we should have made our flight, and transfer of our entire family and effects, without a drop of rain falling upon us. We cannot but consider all this as a proof of our Heavenly Father's care, and as a promise of protection and blessings yet to be displayed in our behalf.

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### LETTER FROM MISS ESTHER ALONZO.

[Many of our readers who saw and heard Miss Alonzo, one of our pupils in San Sebastian, in this country last autumn, will be glad to read this tribute from her. Miss Alonzo has uncles and brothers in the Spanish army in Cuba.]

*To the Woman's Board of Missions.*

DEAR FRIENDS: It is a pleasure to me to write to you the lines that are to follow. I do it in the name of the teachers and girls in the International Institute.

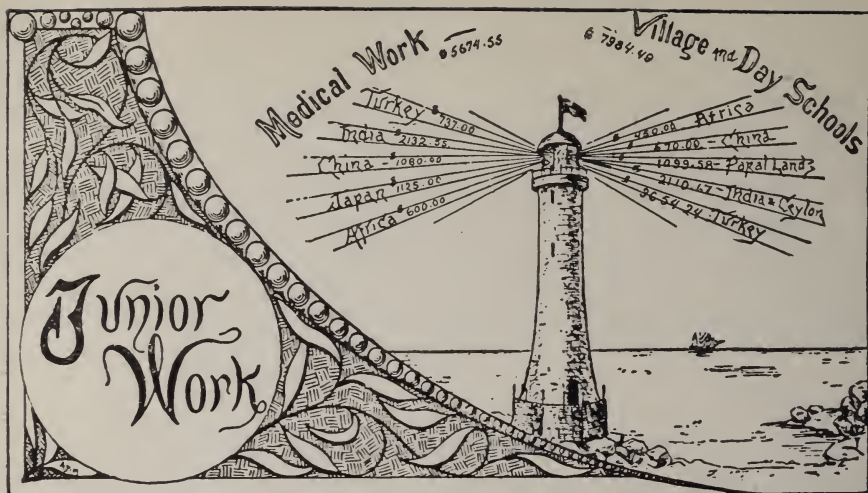
Sad, indeed, are the circumstances that give motive to our writing; but, nevertheless, we want you all to know that our gratitude to you is great,—we could not forget the day of our coming away from our most beloved country, the innumerable benefits received from you, and your love to us for the sake of Christ.

No one, though we sighed at the entrance of the frontier between Spain and France, would have thought of desertion. Surely God has done this for our good and that of Spain. We consider that this is a new proof of what God has in his mind, to prepare us for our beautiful work as missionaries to our countrymen.

Who knows the consequences of this sad and awful war. Perhaps it means to us the loss of many members of our families; but in the midst of our sorrow we will remember always that you have been the same to us when we were at peace as when we are at war.

May God bless the work that you are doing among us, and we will anxiously wait for the day when eternal peace shall be established on the earth, and there will not be dissensions among nations, for the Lord will reign alone.

ESTHER ALONZO.



- To give light to them that sit in darkness Luke 1:77 -

## GOING CRABBING IN MICRONESIA.

BY ALICE COWLES LITTLE.

It is early Saturday morning in the girls' school on Kusaie; and as the girls hurry about their morning duties of cleaning and sweeping the house, it is easy to see that they are unusually happy and noisy, and that something of more than ordinary interest has been planned for the day. It is nothing less than a crabbing expedition, and soon after prayers the procession will start. Old clothes are the order of the day, and an occasional hat and tin can may be seen, while the care taker for the company, who joins the troop of girls at the front steps, has a bag of work to help pass the time, a mat to sit upon, a policeman's whistle, and her inevitable umbrella. The girls quickly claim the privilege of "helping mother" with the baggage, and the happy procession is ready to start.

The shortest way to the best crabbing locality is down the "jumping-off place," by the side of the doctor's house. This path is so steep that after a rain it is almost impassable for any one but a native accustomed to climb over the rocks; but if the tide is in, it is the only safe way, except by canoe, to In Siaf, the village nearest the Mission. At the foot of this steep path we come to the beautiful beach, with its great tropical trees leaning far out over the alabaster whiteness of the coral sand. Beyond are the shoal waters glistening in varied tints of pearly gray and pale green, out a quarter



COCOANUT TREES, KUSAIE.

of a mile to the line of white surf beating on the edge of the reef; beyond that, the deep blue of old ocean reaching on till it meets the still bluer line of the sky above.

The girls hurry on, too anxious to begin the day's pleasure to loiter yet. We pass the little villages of In Siaf and Leap, with friendly greetings to the women and children about the houses. At last we are glad to rest under the large trees which cast a refreshing shade over the beach. The first girls are already busily engaged in making half-bushel baskets of cocoa-nut leaves, to hold the crabs. As soon as the baskets are finished the girls hurry off, to come back to "mother" at the call of the whistle, or when they find the tide is coming in again.

I am afraid we would not think the crab hunt as much fun as the girls do, for it is more like work than play to wander about in the brush watching for the lively crabs and catching them in the fingers. The crabs' bodies are perhaps three inches in diameter, while, claws and all, one would easily cover a breakfast plate. They are such delicious eating that the girls gladly risk an occasional pinch from one of those vicious claws. The girls usually hunt in pairs, the basket swinging from a pole on their shoulders. In that way one sees that the crabs do not crawl out of the basket, while the other keeps a bright lookout for prey. Often some of the girls wander on beyond Koos River, and bring back not only a basket of crabs, but also a leaf filled with small white flowers to be woven into a wreath to wear on hair or neck on Sunday. The first reports we heard of the river made it so deep that we supposed that any point beyond that was inaccessible without a bathing suit, but later we found that we could reach the south side of the island by wading a short distance on the reef opposite the mouth of the river.

The latter part of the waiting time is always trying for the "mother" under the trees, for if the last girls are slow, it means that the whole party must wade home. I well remember my first experience of the kind, when the tide caught us long before we reached Leap. At first we tried to walk along a little back from the beach; but the walking was so hard and rough through the underbrush that we had to take off shoes and stockings and wade through the half mile of water that lay between us and home. When we reach home again it is time to hurry dinner and preparations for Sunday. You would be interested to see the busy groups of girls in the cook house, some killing the crabs with large knives, others squatting about the fire, each looking after two or three crabs sizzling on the coals. This is anxious work for the careful cooks, for not a claw must be burned, and yet if not thoroughly cooked the crab will be spoiled by morning, and it is too near night to eat them now. Sometimes, when the tide permits, the crabs are



MANGROVE TREE WITH SWORD FERNS GROWING ON IT.

cooked and eaten on the beach, and this is an ideal ending for a day spent in crab hunting.

Often a vacation day sees a merry fishing expedition, when the girls go on the reef alone, with instructions to keep in sight of the front windows of the school. Their voices, as they sing or call out to one another, remind the "mothers" at home that they still have a family of children, although the unusual stillness in the house can almost be felt. Fishing on the reef does not mean sitting down with pole, hook, and line on the wharf or the edge of the reef. For a successful aŋwor there must be almost no water on the reef, and the girls use their hands instead of hooks. They wade about among the pools, looking under and around the rocks, catching the fish as they are startled and try to escape. Sometimes many shells are found on the expedition. They will be put into tin cans carried for the purpose, and if the girl does not keep her hand over the top of the can the shells may attempt to escape, for they are, of course, alive.

The whistle usually reminds the girls that it is nearing mealtime. One of the girls once said that she did not think that they remembered that they were hungry when they were so happy in their play. You see, in some respects the little brown girls are not so different from white boys and girls as you might suppose.

The boys from the Training School frequently have fishing parties on Friday night, going in their canoes with nets and cocoanut leaf torches. Often the first intimation on the hill of what the boys have been doing, is the sight of two boys coming slowly up the hill bringing a heavy string of fish as a present to the girls.

The fish are usually baked in the "um" with other food. In a hole in the ground, a foot deep and three or four feet in diameter, a wood fire is built and covered with cobblestones. When the fire is burned out the stones are removed and the breadfruit, toro, and fish are arranged in the hot ashes and covered with the hot stones. Then great leaves, eighteen or twenty inches wide and three or four feet long, are laid over the top so carefully that no steam can escape, and after about two hours the leaves may be removed, the food taken out and served.

The fresh water of the river is a rival of the salt water in the girls' affections. The river running through the pasture back of the schoolhouse has a delightful bathing hole, and it is a question whether it is pleasanter to sit at the foot of the falls, leaning back to let the water run all over you, or to slide down the falls. Then, too, there is a climb up the mountain, along the path which Mr. Channon and the Gilbert Island boys cleared, to the high falls farther up the river. Sometimes the donkeys take the girls up



VIEW FROM THE GIRLS' SCHOOL, KUSAIE.

this path. Many of the girls have little garden patches, which they watch carefully, to guard them from the hens and rats. Bananas, pine-apples, and sugar cane are the usual products of these patches.

At the close of the day, no matter how tired they may be, the girls are always glad to see the singing books put on the schoolroom floor. A large proportion of the school will soon be found stretched on the floor in a circle, or perhaps two or three circles, under the lamp, propping their heads up on their hands, singing as though their lives depended upon their making as much noise as possible. A different song for each group seems to add to their enjoyment, but it will not take them long to quiet down for prayers when the doors open into the sitting room, and then they are ready for a long night's rest.

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

### SUMMER WORK FOR THE CHILDREN.

WHILE societies are prevented from holding meetings during the time of summer vacations, the members can find ways of turning their leisure to account for the work's sake if they will.

A treasury of things useful for the winter's work may be culled from magazines and illustrated papers. Let the children watch the literature of the day, and when it has outlived its usefulness in the family circle, cut out all illustrations which bear upon the lands or the peoples where our missionary work is found. Africa, Japan, China, India, Turkey, are all prominent in print at present; and pictures of scenery and illustrations of strange customs may be found in abundance: while for Spain and the islands of the Pacific this is a real harvest time. Scrapbooks can be easily filled as the result of one summer's vigilance, old piles of magazines contributing their riches as well as current numbers. By this means the meetings of the coming season will be made much more interesting and realistic. Portraits of missionaries may be gleaned in the same way from religious publications. The writer has seen a pretty portfolio of such pictures made by pasting them on a piece of broad ribbon, which, when folded back and forth, made a compact and portable case.

One valuable way to keep the work before the children during the summer, and to help them to realize that they as individuals have a share in it, would be to give each one the name of a missionary for whom especially to pray. The child might also be encouraged to watch for newspaper items or other reports of the field where that particular missionary is located, and to give the news thus gathered at the first meeting in the fall.



Zealous young workers may increase the funds in the treasuries of their societies by efforts which are most pleasantly made in summer months. The cultivation of flowers or vegetables is a congenial occupation to most children, and the sale of them has been made lucrative for other objects; why not for missions? In one locality bulbs have been raised, and considerable sums realized by the sale of them. The readers of the *Mission Day-spring* have become familiar with the annals of Kookoo, the missionary hen. The results of the work done by Kookoo's mistress through the instrumentality of the little yellow hen, are found in many needy spots of this wide world. A scholarship in Foochow has for years been supported by Kookoo and her descendants, the sale of chickens and eggs being a source of steady income.

In those parts of the country where the fir balsam grows the children would find a real demand for pillows filled with the fragrant tips among the summer guests, nearly all of whom like to carry such a reminder of the woods away with them. At one seashore resort on the coast of Maine, a boy who was earning money for his education disposed of these pillows by the wagon load. Prettily arranged fern baskets would find a similar though more limited market.

These hints will, it is thought, only prove suggestive of many others which will arise in the fertile minds of leaders.

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## Scraps from our Work Basket.

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CONTRIBUTIONS      With heartfelt thanks for answered prayer, we report an increase of \$1,953.87 in the contributions for the month ending May 18th as compared with the same month last year. Of this, \$1,391.57 was reported as from the special offering during Lent. This is only a part of the amount received through this offering, which we rejoice to think was a glad free offering to our Lord Jesus Christ, that his death upon the cross may be made known to all the world. This reduces the decrease hitherto reported to \$2,407.28. A number of Branches for good reasons did not make the Lenten Offering, and some of them expect to use the extra-cent-a-day envelopes during some month of the summer. We wish that not only all our Branches, but every auxiliary and every individual, might receive these envelopes, and that its silent appeal might be effectual. With work and prayer we are sure that the necessary advance of over \$7,000 can be made before the close of the year.

A FEW SUGGESTIONS *To secure the more general effort among the*  
 GLEANED FROM EXCHANGES. *members of an auxiliary:* Divide the members  
 into tens, each ten having a competent leader, and give one or more of the  
 monthly meetings in charge of the tens in turn. Let the tens give a month  
 to a thorough study of the subject of the meeting for which they are respon-  
 sible, either in their own homes or meeting together at stated intervals.  
*For Young People's Societies:* A missionary question match, conducted  
 on the plan of an old-fashioned spelling match, except that questions  
 on missions take the place of words to be spelled. One society utilizes  
 the missionary calendar by having the names for the week read at each  
 Endeavor prayer meeting, and each member is asked to remember them  
 once a day in prayer. *Distributing leaflets:* Mark in pencil anything  
 that particularly impresses you; put your name on the leaflet; ask a friend  
 to read it and retain it, giving you her thought upon it. This will be  
 likely to insure a more careful reading. It is sometimes well not to ask  
 for a return of the leaflet, but ask those to whom they are given to hand  
 theirs to some one else, asking the same thing of her—after the manner of  
 “chain letters” for contributions used some years ago. As you succeed in  
 interesting a person in a leaflet, lead her on to something larger—the mis-  
 sionary periodical, a biography, or book on missions.

A SPECIAL BOOK NOTICE. We are indebted to the most appreciative notice of Dr.  
 Barrows' books, on page 319, to Rev. Joseph Cook, D.D. The praise of so keen a thinker, and one so well-informed on matters in  
 India by travel and personal observation, is certainly a strong recommenda-  
 tion. Our readers will wish to see that the books are placed in town and  
 Sabbath-school libraries so far as possible.

MISSIONARY OUTLOOK OF THE WAR. The present war is part, no doubt, of God's provi-  
 dential plan so rapidly maturing in these last days to  
 prepare the world for the coming of the Lord Jesus, and especially  
 to open it for the last message of the gospel. Among the closed doors  
 of the world the Spanish islands of the West Indies and the Philippine  
 Islands of the East are among the most important. Under Spanish  
 domination the entrance of the gospel is almost precluded. The priesthood  
 acquires the controlling influence in all the colonial possessions, which  
 effectually closes the door for any Protestant voice. The issue of the present  
 war will, inevitably, be the expulsion of Spain from the West India  
 Islands and the establishment of a free government in these islands. This  
 will open a population of nearly two million to the gospel, and we hope  
 that within the next six months or a year the Lord will prepare a band of.

at least, a score to go forth and occupy the open doors of Cuba and Porto Rico. Still more important is the great field covering the Philippine and Caroline Islands. The attitude of Spain toward Protestant missions in the Caroline Islands has been sufficiently indicated by the destruction by the Spanish authorities of the American mission on the Island of Ponape. The Carolines lie several hundred miles to the east of the Philippines, and are a comparatively smaller group compared with this greater archipelago. The Philippine Islands stretch along a tract of the Pacific Ocean as long as from the north of England to the south of Italy. This will give a vivid conception of their immense extent. There are a thousand islands altogether. They lie in the most delightful region of the globe. The climate is as perfect as anything in the tropics can be. The islands are mostly mountainous, reaching in many cases over eight thousand feet. Their natural wealth is boundless. Their commerce has been sufficient to build up the city of Manila with a population of three hundred thousand. The population of the islands is about six million. There is not a single Protestant missionary in any one of them.—*The Christian and Missionary Alliance.*

IN MEMORIAM: MRS. A tribute given at the annual meeting of the New J. Y. LEONARD. Haven Branch: "In the passing from us of Mrs. Leonard, who was laid to rest May 5th, we have lost a faithful and beloved missionary sister. Not with Mary at the tomb, nor with the other Mary in the garden, did she hear the risen Lord say, 'Go, tell!' but not less clearly did her heart in youth hear and obey her Master's bidding. Through a life of service she obeyed with tender devotion, and now she has reached the home for which she longed. Mrs. Leonard was one of nature's noble women. Her friendship was true and tender, and her love for the people for whom she labored was remarkable. She kept up a regular correspondence with her friends in Turkey, and her sympathy with their suffering almost crushed her loving heart. When Marsovan was made a permanent station, Mr. and Mrs. Leonard were located there. They endured years of opposition and persecution, but with rare tact and kindness won a way to hearts and homes, and Mrs. Leonard gathered a school for girls, which proved the nucleus of Marsovan Seminary. Later, with only a little knowledge of medicine, the way was opened into many influential Armenian homes, and even Moslems patronized 'the foreign doctor.' Making all cases the subject of special investigation and care she went to them from her closet; only with the hope that the Lord would bless souls as well did she dare to go where no other foreigner had been invited.

She was a modest, retiring woman. Dr. Gulick, returning from a visit there, said, 'Mrs. Leonard is a queen in Marsovan.' Nowhere will there be so many to mourn her loss as in that city of her loving labors. During the years of her missionary life this dear sister, by regular correspondence, kept us in closest sympathy, not only with every detail of her own work, but also with the schools, with Armenian Christians, and with the homes of the people. Unassuming and retiring, Mrs. Leonard's privilege was not to thrill audiences, but rather to live the Christ life. As we miss her gentle presence to-day, may the memory of her life rest upon us as a benediction, and inspire us to perform more faithfully the work which has been given us to do!"

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## Our Work at Home.

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### WHAT THE GIRLS CAN DO FOR THE WORK.

BY MISS KATE G. LAMSON.

TWENTY-THREE hundred and seventy-three of our girls have for themselves defined the principles which underlie their responsibility toward the work, when they affixed their names to that sweet pledge of our Covenant, thereby promising "not to cease to make offerings of prayer, time and money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus."

Some are ready to claim that the girls have less time at their disposal than their elders. However that may be, the girl who will may always find time enough to give this work such consideration as shall make it a reality to her, and herself a powerful though small factor in the maintenance of it. Her time may be turned to good account in various ways. She can appoint for herself a course of reading, planned to include the best missionary literature which she can select. It would seem that LIFE AND LIGHT once a month, and one book during the same period, would not be an unattainably high end, even for a busy girl. Twelve successive months which had seen this goal reached would leave the victor with a fund of knowledge not to be despised, and a good foundation laid for greater achievements in the future. LIFE AND LIGHT should be within reach of every girl who honestly desires to know about the work of her own Board, either through her own subscription to the magazine, or by that of some other member of the family. Five cents a month, or sixty cents a year, will not be a heavy draught upon the

resources of most, but if that subscription price proves more than one alone feels able to carry, why should not two or three girls unite, and have one copy as common property? By way of suggestion, a fairly comprehensive list of twelve books is hereby offered to the girls. Most of them may be found in public libraries, so generally accessible to all students. All may be had from the Woman's Board circulating library.

"Concise History of Missions," Bliss; "My Life and Times," Hamlin; "Impressions of Turkey," Ramsey; "The Bishop's Conversion," Maxwell; "Indika," Hurst; "Chinese Characteristics," Arthur Smith; "In the Far East," Guinness; "Life of Neesima," Hardy; "Rambles in Japan," Tristram; "Forty Years Among the Zulus," Tyler; "Story of John G. Paton," Paton; "The Islands of the Pacific," Alexander.

A good course of reading is, however, not the only worthy claimant of that time which a girl has to devote to missionary work. Perhaps there are occasional hours of comparative leisure when her fingers may be employed in fashioning some of those things which are useful to our missionaries upon the foreign field. By a little thought and planning the contents of Christmas boxes, which will gladden the hearts and lighten the hands of these workers, may be brought together out of the girls' summer hours spent upon the piazza, or winter evening chats with friends. If the work is ready it will be easy to pick it up at such odd moments, and surprising to see how soon the finished articles are ready for the box. And who knows how often opportunities so used may be the means of putting the first thought of personal responsibility into the mind of the friend who sits idly watching, and aimlessly asks: "What are you doing? For whom are you making that?" This brings us to another use to which even the busiest girl can put her time. She can employ the tact and the influence so lavishly given her by God to introduce the subject of missions into her conversation with her friends. "Why," said one, "if I had known you were interested in missions, I might have asked you the questions I vainly spent two hours trying to answer at the public library, instead of talking with you about art when I met you at that tea the other day!" The speaker was not interested in the subject herself, but occasion had arisen when she needed to gain certain information in the possession of every friend of the cause. Tell me, girls, why not talk about missions, as well as art, or music, or current events? Indeed, without doing that you cannot go very far or very intelligently into the discussion of current events. Lastly, on the subject of time, we would mention briefly that indispensable use of at least one hour a month in the meeting of the Junior auxiliary. Girls who have not their own missionary society to sustain, and to be sustained by, can never come into quite the relationship to the work

which is the part of those so favored. Start such a society if you have not one already, and prove the truth of these words.

Not time alone is the measure of the girl's offering for this work, but it is her sacred privilege to send up daily petitions to the throne of grace, as the result of which such fountains of blessing shall be unsealed as shall water the waste places of the whole earth.

“Ye are children of a King;  
Great petitions with you bring.”

Nothing too great for the prayer of faith to ask, nothing too stupendous for the Infinite to grant. Cultivate the spirit of prayer for missions. Learn to pray for the missionaries by name,—learn enough of their work and surroundings to do so intelligently. Study the causes which, to the human eye, seem to be making for or against the speedy coming of the Lord, and pray that all that is not in accordance with his will may be thwarted and overturned. Pray for the native Christians, with their peculiar trials. Pray for those under Christian influence not yet won for Christ. Pray for those dark places where as yet no light has penetrated. Pray for fuller consecration of your own heart and life, and for deeper knowledge of His will for you individually in relation to his work. This done, that third service which you may render in your gifts of money will follow conscientiously and naturally. Rules will be superfluous, suggestions unnecessary. According as the Lord prospers you—not, perhaps, out of an abundance of earthly possessions, but out of the fullness of a heart redeemed, enriched—shall it be done by you, dear girls, “unto him who loved you, and gave himself for you.”

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## WHAT THE WORK CAN DO FOR THE YOUNG PEOPLE.

BY MRS. MARY LITTLE THOMPSON.

THE effect of work for foreign missions upon the young people is, in my experience, to increase all the graces that go to build up a strong, symmetrical character. There is no trait more repulsive in a human being than selfishness. It is a tendency that early manifests itself in the child's life, and I know of no better antidote than to interest the boys and girls in the lives of children across the seas, born into the darkness of heathen homes. The heart of a little child is sympathetic, the imagination readily kindles, the brain easily absorbs new ideas. Constantly come to us stories such as this: of a small girl who sent thirty cents for the Armenian orphans, accompanied by a letter, “I am very much interested in the orphans, and send thirty cents; ten cents of it I earned myself by overcoming my great timidity in looking at pictures

of snakes." Again, the story of a little boy in a country town who trudged to the house where Miss Morrill was staying with ten cents, a munificent sum for him, "to help the poor Chinese children." These gifts that come daily from the little ones mean lessons in self-denial, self-control, and thoughtfulness for others. "It is good for us to think," says Phillips Brooks, "that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us."

What the work does for the children it does even in greater measure for the boys and girls, young men and women. The age in which we live is one of ease, of comparative luxury for all, of increased emphasis on pleasure, and decreased knowledge of duty. It sometimes seems as though the chief end of life for the rising generation of boys and girls was to have a "good time." Yet every young person who stops to consider, knows that one must be working and denying oneself for others if he would win true love and joy. The only right use of time is in bringing the heart into partnership with good principles, noble motives, high aspirations, and thus into fellowship with God. We are told, and as individuals we feel, the lack of spiritual power in our homes and churches. From every side comes a plea for intensified spiritual life, less machinery, fewer worldly methods of attracting people, more of the silent working of the Spirit in human souls that shall make its power felt in daily living. Our young people coming into touch with the devoted missionaries realize their reliance on the power of the Holy Spirit, and grow to see how large a part of the help they have to offer them here at home lies in earnest, consecrated prayers. Thus the spiritual life is quickened, deepened, and faith in prayer increased.

Beholding with their own eyes the transformation wrought on the bodies and souls of the children who come under missionary training, the young workers come to a fuller sense of the power of the gospel. Their hearts overflow with thankfulness for their birthright of Christian ancestry and homes, by contrast their blessings seem wondrous bright, and the grace of cheerful contentment is added to their lives. Above all a consciousness of a Christ who saves to the uttermost, who bids the wide world accept and follow him, is borne in upon their hearts. In working to send the good tidings to some far-away boy or girl, they have brought the message of salvation to their own souls. There is no better training school in systematic giving than work for foreign missions. Each member of a society can be made to feel his or her personal responsibility for the success of the cause, and lessons in individual responsibility are timely for our young people. In the old days of heroes the young were strongly influenced to emulate in their lives the virtues of the great, whose deeds of valor they were taught to

worship. The mission work has its heroes; such men as Livingstone, Wheeler, Neesima, Cyrus Hamlin, afford examples for reverence and self-emulation. Youth is full of sentiment, but sentiment, unless it be converted into action, enervates rather than elevates a character; thus, while offering these noble men to arouse sentiments of deepest admiration, the work affords fields for immediate action of would-be Christian heroes and heroines.

What missions do for the young people as an educational force cannot be estimated. The study of missions brings them into touch with the history, literature, manners, and customs of the oldest empires of earth. It introduces them to peoples who have played a most important part in the World's evolution. It puts meaning into the messages, civil and political, that to-day flash across the wires to our coasts from China, Japan, Turkey, and Spain. In an age when the uttermost ends of the earth are brought into easy access by means of electricity and steam, no one who values education can afford to be ignorant of our so-called mission lands; to be informed is to be interested.

From our "Daughters of the Covenant" come to us frequently testimonies of their keen pleasure and enthusiasm in the work. They have learned the truth of George Eliot's words, "That we can only have true happiness by having wide thoughts and much feeling for the rest of the world." In view of what the work can do for our young people in developing character, cultivating Christian graces, broadening the horizon, widening the education, does it not seem passing strange that the question, "Do you think it worth while to organize young people's missionary societies," can take root or find utterance?

In reading a history of Louis the Fourteenth's reign, I came upon this passage, "Whenever the troops encamped, Don John, the general, son of Philip IV. of Spain, went directly to bed, and one of the most favorable opportunities for a battle was lost." A victory lost, national disgrace, the sacrifice of hundreds of lives to the enemy, broken hearts and homes, all because the general was self-indulgent,—had, it is said, a "habit of laziness." Was it entirely Don John's fault, think you, that this habit so firmly fixed upon him in childhood became his besetting sin when a man, weakening his power as a prince and general? To what extent were his parents, guardians, tutors, responsible for not pointing out the danger, and showing him a wiser way of spending time? As I have seen the women in many of our churches leading the hosts along all lines of useful work, yet apparently the moment an appeal for Foreign Missions is heard, taking to their beds and sleeping through the battle that is waged for the cause by the "faithful few," I have questioned one and



another, and the answer comes, as it did only yesterday from a devoted woman, "I was not interested in foreign missions when I was young; was utterly ignorant of the work and workers; now it is a constant struggle with my soul to arouse any enthusiasm."

This, then, is a word as to what the work for young people to-day can do for the future, by kindling a fire in their souls that will increase with the years until the generations of men and women to come can no longer excuse their lack of interest, their sleepiness, on the score of not having been taught the history and value of missions from their infancy. All the Don Johns will have been thoroughly awakened, prepared for battle while young, and no longer shall we suffer loss for lack of leaders or funds, but the victory shall be won for Christ and his kingdom.

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### SEMI-ANNUAL MEETING OF THE BOARD.

IN spite of clouds and rain a very large audience assembled in Union Church, Worcester, Mass., for the semi-annual meeting of the Board, May 26th. The subject of the meeting was, "Present Conditions and Recent Events in Mission Lands and Their Bearing on Mission Work." Before the main subject was taken up a most cordial welcome was given by Mrs. J. E. Tuttle, and a message from Ceylon by Mrs. Samuel Howland, formerly supported by societies in Worcester.

The topic of the day was opened by Miss F. J. Dyer, on "Foregleams of the Twentieth Century," in which she gave a most vivid résumé of recent events among the nations of Europe in their relations to each other, to Turkey, Africa, and the far East, closing with the suggestion that, as a result of these overturnings, the rulers of the twentieth century might not be king or kaiser, czar or sultan, but the Anglo-Saxon race, through whose expansion a great world state may be established.

"The Outlook and Opportunities in India" were made to stand out with thrilling interest by Mrs. S. B. Capron, as she described the great benefit of the British rule in that country,—thirty-four different evils having been abolished by the Christian government,—and the aid given to education and mission enterprises, so that opportunities for work are limited only by lack of funds from the home churches. The address closed with a powerful appeal for relief from the present depressing financial conditions.

Mrs. L. S. Crawford spoke on the "Further Opportunities in Turkey," showing the wonderful openings for effort among the Greeks and Moham-

medans, as well as the Armenians. Mrs. Crawford opened her address by saying that she came from a country where she had seen atrocities that were worse than war, and she rejoiced in being in a country ready to revenge the wrongs of an oppressed people, to whom it could not be said, "Inasmuch as ye did it not to one of the least of these my brethren."

"Old and New Spain" were described by Mrs. Alice Gordon Gulick, as can only be done by one who knows and loves the people for whom she labors. Beginning with the time of Ferdinand and Isabella, she traced the steady decline in prosperity, increasing ignorance, and intolerable taxation which led to the revolution of 1868, which may be termed the end of old Spain and the beginning of the new era. The past thirty years may be called a period of transition, of preparation for new and different conditions more in harmony with the spirit of the close of the nineteenth century. The physical and moral life blood of the people needs the transfusion of a new life. The saving power of the gospel of Christ is the one and only remedy for the fanaticism on the one hand, and the free thinking and atheism on the other, that pervades the land. As an illustration of what can be done, the speaker gave an account of the success and influence of the school at San Sebastian, now removed to Biarritz, France.

"Significant Events in China" were enumerated by Mrs. Harlan P. Beach. Referring to the lease of territory to the Great Powers, she considered what may be the ultimate result,—whether it will be the partition of China or the preservation of the empire as a nation. Among the steps in advance are the building of railroads, the opening of the interior to trade, plans for a girls' school in Shanghai under Chinese auspices, the movement against footbinding, the introduction of questions on the Bible into government examinations, the request of the Emperor for Western books, and a religious awakening in the Fuochien province and in Manchuria.

Mr. James H. Pettee presented "Japan's Threefold Plea," enlarging upon three significant events,—the National Convention of the W. C. T. U. of Japan, the honor paid to the veteran missionary, Dr. Verbeck, at his death, the well-nigh universal protest of Christians and non-Christians against what they deem the unrighteous action of the Doshisha trustees. He then dwelt briefly on the threefold development of Christianity in Japan,—intellectual, practical, moral or spiritual,—and closed with a statement of her threefold plea for the prayers of God's people, for their personal interest, for silver and gold.

The interest in the meeting was very great throughout the two sessions. The welcome of Worcester ladies was most cordial, and their hospitality most abundant.

## OUR BOOK TABLE.

*Christianity the World-Religion.* By John Henry Barrows, D.D., President of the World's First Parliament of Religions, and Haskell Lecturer on Comparative Religion in the University of Chicago. 8vo, 412 pages. \$1.50.

*A World-Pilgrimage.* By John Henry Barrows, D.D. Edited by Mary Eleanor Barrows. Illustrated. 8vo. \$2.00. Chicago: A. C. McClurg & Co.

Very high praise must be given to Dr. Barrows' record of his world-pilgrimage, for the intellectual vigor with which it grasps large subjects; for the variety of the knowledge it exhibits in the fields of history, art, and politics, as well as religion; for the literary grace and the air of distinction which characterize the style; for the vein of wit and humor pervading the descriptions; for the cosmopolitan breadth of view; for the unqualifiedly evangelical tone and substance of its Christian discussions; and, most of all, for the originality of its motives, as in some sense, an extension of the famous World's Parliament of Religions.

Dr. Barrows' temperament is at once irenic and aggressive. It was feared by some who saw courtesies extended at the Congress of Religions to representatives of non-Christian faiths, that Dr. Barrows would be insufficiently outspoken and unflinching in his defense of his own well-known evangelical views when he should come to lecture in India on Christianity. But these fears have been completely dissipated, both by the lectures and by this record of travel. The lecturer's courtesy is fully equaled by his courage and Christian consistency. We have read no record of travel around the world more brilliant and instructive, as a whole, than this, which records the successful foundation of a lectureship that is to be a beacon light, as we hope, on the loftiest intellectual headlands of India, and so for all Asia, for centuries to come.

The seven lectures delivered by Dr. Barrows in Calcutta and various other places in India, and repeated in Japan, constitute a noble volume of the Christian evidences. There is no other collection of discussions quite like it. We unhesitatingly commend it to careful study, as adapted to the wants of the Occident as well as to those of the Orient. Its learning is fresh and ample; its style everywhere lucid and graceful, and often eloquent; its spirit marked equally by courtesy and courage.

A delightful element in the *World-Pilgrimage* is found in the glimpses that the writer gives us of Mrs. Barrows and his family, and in the personal references to many distinguished men and women with whom they came into social intercourse. Among these were missionaries of many nationalities.

ties and all denominations, leading preachers and professors in England, France, Germany, and Italy, with foremost representatives of non-Christian faiths in India and Japan.

#### SIDE LIGHTS FROM PERIODICALS.

Naturally enough Spain, in different aspects, is the one foreign country now absorbing large space in the current periodicals; even questions connected with the far East, where we have such important missionary enterprises, take a second place. There is a little room in the *June Century* for the second of the two papers upon "An Outline of Japanese Art," alluded to in our last number, by Ernest F. Fenellosa.

*Lippincott's*, June, contains a brief article upon "Suicide in India"; interesting, as it reveals one of the awful fruits of Brahminism.

*Current History*, first quarter of this year, devotes some pages to "China and the Powers." Further information along this line is found in *Harper's Monthly*, June, under the title "The Situation in China," by Cathay.

It is hardly necessary to refer our readers to articles on Spain, as all minds are now alert upon that subject and information abounds. Mention might be made of two or three valuable contributions to this month's literature. In the *Century*, "Toledo, the Imperial City of Spain," by Stephen Bonsal, and "The Spanish Armada," by W. F. Tilton. In *North American Review*, "Spain's Political Future," by Hon. Hannis Taylor, late United States Minister to Spain.

The weekly *Independent* is a paper always helpful upon missionary topics, as it gives not only general information of the fields, but letters direct from many missionaries of various Boards.

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#### TOPICS FOR AUXILIARY MEETINGS.

*July*.—Young People's Work: see LIFE AND LIGHT for June.

*August*.—The Island World.      *October*.—West Central Africa.

*September*.—East Central Africa.      *November*.—Thank-offering Meetings.

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#### THE ISLAND WORLD.

##### TOPIC FOR AUGUST.

WE suggest two programmes for this meeting: First, our own work in Micronesia. Three papers might be given: (1) The people and their peculiar needs. See *Missionary Herald* for July, 1890, "The Gilbert Islands," July, 1882, "The Marshall Islands;" *Review of Reviews* for June, "The Caroline Islands." (2) Early missionary work and present conditions.

Monthly Lesson Leaflet for July, 1895, July, 1892; LIFE AND LIGHT for March, April, June, and July, 1896, and July, 1897; monthly leaflet, July, 1897, "Kusaie Girls' School;" and leaflets, "A Day in Kusaie" (price 3 cents), "A Condensed Sketch of the Micronesian Mission" (2 cents), and "Mid Coral Isles" (3 cents). (3) "The Micronesian Navy." See LIFE AND LIGHT for July, 1897, "The Morning Star;" "Story of the Morning Stars" (10 cents); and leaflet, "The Micronesian Navy" (free).

Second, other work among the South Sea Islands. For this we would recommend spending the hour on some interesting book, giving a résumé of its contents with the reading of extracts, to be divided among three or four different people. For such an exercise we would suggest "Life of Luther Halsey Gulick," by his daughter, Mrs. Jewett; "At Home in Fiji," by Miss C. F. Gordon-Cumming; "Six Months in the Sandwich Islands," by Mrs. Isabella Bird Bishop; "Letters and Sketches of the New Hebrides," by Mrs. John G. Paton, and, if it has not been used, "The Life of John G. Paton." Perhaps it may be interesting to take up the conditions in the Philippines, a possible mission field in the future. See *Review of Reviews* for June.

All the references mentioned may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston, including the books, which, if not found in town libraries, can be sent from the circulating library of the Woman's Board (price 2 cents a day). The *Review of Reviews* may be obtained from 13 Astor Place, New York City (price 25 cents).

## WOMAN'S BOARD OF MISSIONS.

*Receipts from April 18, 1898, to May 13, 1898.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

|   |        |
|---|--------|
| <i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Biddeford, Pavilion Ch., Miss. Soc., 9; Cape Elizabeth, So. Cong. Ch., Aux., 5; Ellsworth, Aux., 40; Gardiner, Aux., 10; Kennebunkport, So. Cong. Ch., Aux., 10; Madison, Aux., 2; Orland, C. E. Soc., 2.20, S. S., 2; Portland, High St. Ch., 28.84, Aux., 175.68, State St. Ch., Aux., 4.39; So. Berwick, Aux., 34.70; So. Freeport, Aux., 43; Westbrook, Interm. Dept., S. S., 5.12; Yarmouth, First Ch., Aux. (with prev. contri. to const. L. M. Miss Betsy Loring), 17.75, | 389 68 |
| Total,  | 389 68 |

### NEW HAMPSHIRE.

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| <i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Amherst, Aux., 25; Boscawen, Aux., 6; Brookline, Aux., 7.50; Claremont, Aux., 10; East Concord, A Friend, 5; Exeter, Second Ch., Jr. C. E. Soc., 1; Durham, Aux., 20; |  |
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|--|--------|
| Hillsboro Bridge, Aux., 5; East Jaffrey, Buds of Promise, 15; Laconia, Aux., 5; West Lebanon, Aux., 12; Manchester, Franklin St. Ch., C. E. Soc., 25, First Ch., Wallace Circle, 8; Meredith, Aux., 10; Orford, Boys' and Girls' Army, 3.26; Portsmouth, No. Ch. Cradle Roll, 2.50; Stratham, Lamplighters, 6, | 166 26 |
| Total,   | 166 26 |

### VERMONT.

|  |    |
|--|----|
| <i>Bellows Falls.</i> —Eliza M. Gorham,  | 20 |
| <i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, 1; Barre, Aux., A Friend, 37; Bennington, No., S. S., 10; Burlington, Aux., 20; Enosburg, C. E. Soc., 5; Fairfield, Three Friends of Missions, 4; Highgate Centre, 2, C. E. Soc., 1.25; Jeffersonville, Aux., 5; Lyndon, C. E. Soc., 2; Peru, Aux., 7.65; Randolph Centre, Aux., 6, C. E. Soc., 7.70; Saxton's River, Cong. Ch., C. E. Soc., 10; Springfield, Mrs. A. Woolson |    |

(to const. L. M. Mrs. Charles A. Woolson), 25; St. Johnsbury, So. Ch., Jr. C. E. Soc., 5; Waterbury, Aux., 6.35. Less expenses, 8,

146 95

Total, 147 15

## MASSACHUSETTS.

Friends, through Miss Emily C. Wheeler, 75 50  
*Andover and Woburn Branch.*—Mrs.

G. W. Dinsmore, Treas. Bedford, United Workers' Soc. (to const. L. M. Mrs. Isaac E. Fitch), 25, Senior Golden Rule Soc., 3, Jr. Golden Rule Soc., 2; Lawrence, So. Cong. Ch., Aux., 2.40, Trinity Ch., Miss. Dept., Ladies' Benev. Soc. (of wh. 25 to const. L. M. Mrs. Grace W. Page), 31.55; Lowell, High St. Ch., Helping Hand M. C., 5, Kirk St. Ch., Aux., 41.89; Malden, Mrs. W. N. Fowler, 1; Reading, Aux., 40; Stoneham, Aux., 13; Wakefield, Aux., 35, Mission Workers, 8.50; West Medford, Woman's Ch. League (of wh. 25 to const. L. M. Mrs. Judson V. Clancy), 45.86; Winchester, First Cong. Ch., Miss. Union, 25, C. E. Soc., 5; Woburn, No. Cong. Ch., 5,

289 20

*Berkshire Co. Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 14; Curtisville, Aux., 23; Dalton, Jr. C. E. Soc., 2.10; Great Barrington, Aux., 13; Hinsdale, Aux., 23.50; Housatonic, 5, Berkshire Workers, 70 cts.; Lee, Aux., 8.35; Lenox, 12.05; Monterey, 1; No. Adams, C. E. Soc., 30, Aux., 10; Stockbridge, Aux., 19.85; Two Friends in Berkshire, 225,

387 55

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Union Ch., W. M. Soc., 12.50; Bradford, Aux., 63; Georgetown, First Ch., Aux., 27.50; Groveland, Aux., 30; Haverhill, No. Ch., Aux. (of wh. 25 by Mrs. Levi Taylor to const. L. M. Miss Hannah J. Sargent), 200; Ipswich, First Ch., Aux., 25; Newburyport, Belleville Ch., Aux., 20.84; Rowley, Aux., 29; So. Byfield, Aux., 25, C. E. Soc., 2.85; West Boxford, Aux., 39.15; W. Haverhill, Aux., 28.29; W. Newbury, First Ch., Aux., 13.50, Second Ch., Aux., 8.35,

524 98

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 3.18, Y. L. Aux., 5.57; Cliftondale, Aux., 7.02; Danvers, First Ch., Aux., 5; Gloucester, Aux., 36.53, Tabitha's Penny Off., 2.29; Middleton, C. E. Soc., 2.18; Salem, Tab. Ch., Aux., 16; Wenham Depot, Mrs. M. P. Allen, 4.40,

82 17

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Bernardston, Aux., 2.80; Buckland, Aux., 11; Conway, Aux., 13; Deerfield, Aux., 17.40; Greenfield, Aux., 77.47; Hunting Hills, Aux., 7; Northfield, Aux., 31.62; Orange, Aux., 34.35, United Helpers M. C., 15; Shelburne, Aux., 27.35; Shelburne Falls, Aux., 47.85, Jr. Aux., 30, Light Bearers, 10; So. Deerfield, Aux., 20.75, M. C., 5, C. E. Soc., 5; Sunderland, Aux., 13.19, Jr. C. E. Soc., 3.50; Whately, Aux., 19.85, Prim. Dept., S. S., 10,

402 13

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Easthampton, Emily M. C. (of wh. 25 to const. L. M. Miss Margaret R. Hamlin), 30, Florence Aux.

(to const. L. M's Mrs. E. G. Cobb, Mrs. Frank N. Look), 50; Hatfield, Aux., 18.37; Northampton, Edwards Ch., Aux. (of wh. 75 to const. L. M's Mrs. Dwight Mather, Mrs. Evelyn Robinson, Mrs. F. A. Macomber), 83.60, Jr. Aux. (to const. L. M's Miss Harriet Winour, Miss Isabel Swan), 50, First Ch. Aux., 150; So. Amherst (of wh. 25 to const. L. M. Mrs. Geo. H. Atkins), 35.61, 417 58  
*Hatfield.*—Mrs. Alpheus Cowles, 30 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Ashland, C. E. Soc., 25; Holliston, Aux., 33; Lincoln, Cradle Roll, 1; Marlboro, Aux., 8; Northboro, Aux., 1.75, 68 75

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Abington, Aux., 5.73; Brockton, Waldo Ch., Aux., 7.71; Chiltonville, C. E. Soc., 2; Plymouth, Aux., 25.86; Quincy, Bethany Ch., S. S., 2; Rockland, C. E. Soc., 6; So. Weymouth, Clark M. B., 33.35; Stoughton, Three Ladies, 3; Wollaston, Aux. (to const. L. M's Mrs. Ellen King Wilde, Mrs. Eunice M. Wiley), 50, 135 67

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Acton, C. E. Soc., 5; Ayer, Aux., 10; Harvard, Aux., 1; Concord, Aux., 12.15. Less expenses, 1.15, 27 00

*Old Colony Branch.*—Miss Frances J. Runnels, Treas. Fall River, Willing Helpers, 1.20, Prim. Dept., S. S., 1.70; New Bedford, No. Cong. Ch., Jr. C. E. Soc., 1, 3 90

*Phillipston.*—A Friend, 1 10  
*South Weymouth.*—A Friend, 40

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Chicopee, First Ch., Lenten Env., 2.90, Aux., 5, Third Ch., Aux., 8.31; So. Hadley Falls, Aux., 2.10; Granville, Aux., 3; Holyoke, First Ch., Aux., 88.94; Indian Orchard, C. E. Soc., 5, Jr. C. E. Soc., 1; Longmeadow, 3; Ludlow, Aux., 5.30; Springfield, Mem. Ch., Aux., 10, So. Ch., Y. L. Soc., 7.85, Collection at Mission Rally, 8.07, 150 47

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux. (of wh. 25 by Mrs. S. B. Shapleigh to const. herself a L. M.), 72.69, Jr. C. E. Soc., 5; Auburndale, Aux., 20, Jr. C. E. Soc., 21.50; Boston, A Friend, 1, A Friend, 5, A Friend, 1.50, Central Ch., Aux., 296.31, Mt. Vernon Ch., Aux., 13.40, Y. L. F. M. Soc., 9.82, Jr. C. E. Soc., 5, Old So. Ch., Aux., 6, Y. L. Soc., 50, Hope Chapel, S. S., 15, Park St. Ch., Aux., 295.43, Mrs. E. A. Studley, 50, A Friend, 200, Shawmut Ch., Aux., 25.64, Shawmut Helpers, 5, Union Ch., John Noyes Colby, 1, Jr. C. E. Soc., 10, Aux., 102.60; Brighton, Cong. Ch., Jr. C. E. Soc., 10; Brookline, Harvard Ch., Aux., 67.43; Cambridge, No. Ave. Ch., Aux., 23.27, Shep. Mem. Ch., Shepard Guild, 21.54, Captains of Tens, 10; Cambridgeport, Pilgrim Ch., Ladies' Miss. Soc. (to const. L. M. Mrs. F. E. Ramsdell), 25, Y. L. M. C., 16.53, Prospect St. Cong. Ch., Aux., 50, Bearers of Glad Tidings, Jr. C. E. Soc., 5; Charlestown, Winthrop Ch., Aux., 20.50, C. E. Soc., 10, Jr. C. E. Soc., 80 cts.; Chelsea, First Ch., A Friend, 31 cts., Jr. Aux., 10, S. S. Prim. and Jr. Dept., 5; Clarendon Hills, Jr. C. E. Soc., 1; Dedham, Aux., 26.75; Dorchester, Central Ch., Aux., 80 cts.,

Heart and Hand Circle, 2.50, Second Ch., Aux., 108.15, Y. L. Aux., 160, Miss M. B. Means's S. S. Class, 7.57, Village Ch., Jr. C. E. Soc., 2.26; East Boston, Maverick Ch., Madura Aux., 20.20; Everett, Mystic Side Ch., Ladies, 10.03; Foxboro, Aux., 11.77; Franklin, Mary A. Warfield, Miss Soc., 25; Hyde Park, Jr. C. E. Soc., 15; Jamaica Plain, Aux., 26.87; Medfield, Aux., 1.50; Newton, Eliot Ch., Aux., 65.27; Newton Centre, First Ch., Jr. C. E. Soc., 5; Newtonville, Jr. C. E. Soc., 10; Revere, Aux., 3.65; Roslindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., Aux., 28, Ladies, 17.80, Immanuel Ch., Helping Hands M. C., 20.25, Walnut Ave. Ch., Aux., 95, C. E. Soc., 50.60; Somerville, A Friend, 5, Broadway Ch., Aux., 25.27, Y. L. Aux., 41.26, Winter Hill Ch., Youthful Helpers, 10, Earnest Workers M. C., 15, Highland Ch., Aux., 15; So. Boston, Phillips Ch., Aux., 8, Jr. C. E. Soc., 9; Walpole, Aux., 44; Watertown, Phillips Ch., Aux. (of wh. 25 to const. L. M. Mrs. Harriet Howell), 77; Wellesley Hills, Aux., 13.65; West Roxbury, Cong. Ch., 15, Aux., 10, 2,495 42

*Windsor*.—A Friend, 1 00

*Worcester Co. Branch*.—Mrs. Minnie D. Tucker, Treas. Greendale, Prim. Dept., 5; Millbury, Second Ch., Aux., 20; Royalston, Aux., 3.65; Ware, E. Cong. Ch., Jr. C. E. Soc., 1; Webster, Aux., 34.65, Jr. C. E. Soc., 1.10; Westboro, Aux., 29.30; West Boylston, Ch. and Soc., 37; Westminster, Aux., 50 cts.; Whitinsville, Extra-Cent-a-Day Band, 18.90; Winchendon, Aux., 36.50; Worcester, Central Ch., S. S., Prim. Dept., 3.57, Jr. Dept., 6.43, Aux., 20, Immanuel Ch., C. E. Soc., 20, Aux. and Cradle Roll, 3.60, Lenten Off., 8.50, Park Ch., Aux., 10, Union Ch., Aux., 106.82, 366 52

Total, 5,459 34

#### LEGACY.

*Worcester*.—Legacy Mrs. Rebecca B. Estabrook, G. Henry Whitcomb, exr. (final payment), 1,422 76

#### RHODE ISLAND.

*Rhode Island Branch*.—Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 52; Central Falls, Cong. Ch., Aux., 29.35, Jr. Aux., 100; Providence, Beneficent Ch., Aux. (of wh. 25 to const. L. M. Miss Anna T. Whitney), 80, Pilgrim Ch., Laurie Guild, 4.50, Plymouth Ch., Aux., 5, C. E. Soc., 2; Saylesville, Mem. Chapel, C. E. Soc., 2; Westerly, M. C., 3, 277 85

Total, 277 85

#### CONNECTICUT.

*Eastern Conn. Branch*.—Miss Mary I. Lockwood, Treas. Abington, Aux., 3; Central Village, Aux., 9; Danielson, Aux., 16.40; Griswold, Pachaug M. C., 10; Jewett City, Aux., 3.20; Lebanon, Aux., 35; Lisbon, Aux. (with prev. contri. to const. L. M's Mrs. Augustus F. Reed, Mrs. Samuel Wibberly), 21; New London, Second Ch., Aux., 28.50; Norwich, First Ch., Aux. (of wh. 75 to

const. L. M's Mrs. D. W. Avery, Mrs. L. A. Hyde, Miss Hattie Parks), 86.95, Second Ch., Aux., 15, Broadway Ch., Aux., 120.50, Fanny M. C., 2.50, Sunshine M. C., 6.88, Park Ch., Aux., 166.71; Pomfret, Aux., 10; Putnam, Aux., 21; Stonington, Second Cong. Ch., 3; Wauregan, Aux. (with prev. contri. to const. L. M's Mrs. Geo. Shepard, Mrs. E. S. Lamb, Miss Elizabeth Parker), 50, 608 64

*Hartford Branch*.—Mrs. M. Bradford Scott, Treas. Ellington, Aux., 21; Glastonbury, Aux., 95.10, Cheerful Givers M. C., 2.30; Hartford, Asylum Hill Ch., Jr. Aux., 55, First Ch., M. C., 1, Prim. Dept., S. S., 5, Pearl St. Ch., S. S., 35.12, Cradle Roll, 20; Kensington, Aux., 20; Plainville, Aux. (of wh. 25 by Mrs. L. P. Buell to const. L. M. Catherine B. Robbins), 69; Poquonock, Cheerful Givers M. C., 27; Simsbury, Open Hearts M. B., 11; Tolland, Jr. C. E. Soc., 1; Unionville, Aux., 15.60; West Hartford, Greystone Light Bearers M. C., 11, 389 12

*New Haven Branch*.—Miss Julia Twining, Treas. Ansonia, Aux. (of wh. 25 to const. L. M. Mrs. V. Munger), 51, H. M. B., 25, Bethany, Aux., 2.10; Bridgeport, No. Ch., C. E. Soc., 30, Park St. Ch., Aux., 34, Full. Mem. Soc. (to const. L. M's Mrs. Arthur W. Burritt, Mrs. Egbert Marsh, Miss Mary Burritt, Miss Edith Holroyd), 100; Brookfield Center, Aux., 13.35; Centerbrook, Aux., 2; Chester, Aux., 53.67; Clinton, Aux., 5; Clintonville, C. E. Soc., 30.36; Cobalt, Cradle Roll, 2.84; Cromwell, Aux., 5.68, Y. L., 32.50; Darien, M. C., 17; Deep River, Aux., 15, C. E. Soc., 1.50; Derby, First Ch., Aux., 51, Second Ch., Aux., 15; Durham, S. S., 1; E. Haddam, Aux., 7; E. Hampton, Aux., 72.87; E. Haven, Aux. (of wh. 25 to const. L. M. Mrs. Colliss Granniss), 37.75; Essex, Aux., 9.50, M. W., 11, C. E. Soc., 7, A Friend, 5; Goshen, Aux., 29; Guilford, Third Ch., Aux., 20; Haddam, Aux., 5.80; Higganum, Aux., 1; Ivoryton, Aux., 5; Kent, Aux. (of wh. 25 to const. L. M. Mrs. Eugene Bull), 37.60, B. B., 5; Killingworth, Aux., 2.25; Litchfield, C. E. Soc., 10; Middlebury, Aux., 23, W. M., 5; Middle Haddam, Aux., 12; Middletown, First Ch., Aux., 28.27, Gleaners, 70, M. H., 25, So. Ch. (of wh. 25 to const. L. M. Mrs. Eunice C. Whittlesey), 30, G. W., 30, Jr. C. E. Soc., 5; Millington, Aux., 1; Milford, First Ch., Aux., 12.50; Naugatuck, Aux., 10; New Haven, Centre Ch., Aux., 196.25, Y. L., 200, Jr. M. C., 40, Ch. of Redeemer, Y. L., 165, B. B., 35, C. E. Soc., 45, Prim. S. S., 5, Grand Ave. Ch., Y. L., 44, Helpers, 20.53, Howard Ave. Ch., Aux., 41, Plymouth Ch., Aux., 5, M. C. 42.70, E. W., 5, Cradle Roll, 7.30, United Ch., Aux., 111.40, Y. L., 109.55, C. E. Soc., 125, Welcome Hall, L. B., 5, Yale College Ch., Aux., 203; New Milford, Aux., 3.80, G. L., 22; New Preston, Aux., 39.31, C. E. Soc., 5; Newtown, Aux., 34; Norwalk, Aux. (to const. L. M's Miss C. E. Raymond, Mrs. Josiah Gregory), 50, S. S. Circle (to const. L. M. Miss Helen Curtis), 25; Orange, Aux., 29.50; Portland, Aux., 7, W. and W., 5, Prospect Aux., 4, Gleaners, 5, S. S., 5; Redding,

Aux., 27; Ridgefield, Aux., 26.50; Roxbury, Friends, 11; Saybrook, Aux., 5; Southbury, Aux., 15; So. Canaan, Aux., 5; Stamford, Aux., 25, Y. L., 14.78, C. E. Soc., 10; Thomaston, Aux., 30; Trumbull, Aux. (of wh. 25 to const. L. M. Mrs. Willard S. Plumb), 36; Waterbury, First Ch., Aux., 10, Second Ch., Aux., 3.65; Watertown, Aux. (of wh. 25 to const. L. M. Mrs. Ida M. T. Pegrum), 57; Westbrook, Aux., 3; Westchester, Aux., 5; West Haven, Aux. (of wh. 50 to const. L. M's Mrs. Caroline Koerner Peet, Mrs. Agnes G. Brainard), 66; Westport, Aux., 10; Whitneyville, C. E. Soc., 10; Winsted, Jun. W., 24.45,

3,040 26

Total, 4,038 02

## NEW YORK.

New York.—Friends, through James M. Speers, 100 00

New York State Branch.—Mrs. Guilford Dudley, Treas. Angola, L. M. and B. S., 5; Antwerp, C. E. Soc., 11.07; Baiting Hollow, Aux., 5; Berkshire, Aux., 23.01; Binghamton, First Ch., Aux., 14.66, Jr. C. E. Soc., 5; Brier Hill, Aux., 17.15; Buffalo, People's Ch., Aux. (with prev. contri. to const. L. M's Mrs. Stewart, Mrs. D. Mann), 33.50, First Ch., C. E. Soc., 30; Brooklyn, Central Ch., Aux., 138, Tompkins Ave. Ch., Aux., 112.99, King's Dau., 35, Jr. C. E. Soc., 10; Plymouth Ch., Mayflower Jr. C. E., 15, Lewis Ave. Ch., Aux., 79, Earnest Workers (with prev. contri. to const. L. M's Elsie Piton, Ruth Lillian Wilson), 45.68, Evangel Circle, 22, Zepho Circle, 5, Park Ch., C. E. Soc., 10, Aux., 5; Puritan Ch., Aux., 80; Crown Point, Aux., 22.28, C. E. Soc., 5; Candor, L. M. G., 23; Clayton, Aux., 2.39; Danby, C. E. Soc., 5; Ellington, Jr. C. E. Soc., 5; East Bloomfield, Aux., 6.50; Flushing, Aux., 10.10, C. E. Soc., 10.34, Cradle Roll, 2.88; Franklin, Aux., 50.10; Gloversville, L. B. Ass'n, 3, S. S., 5; Honeoye, Aux., 10, Y. L. M. S., 6; Harford, Aux., 2.50; Hudson River Ass'n, 5; Java Village, Aux., 7.50; Le Raysville, Pa., 26.50; Lysander, 15; Mt. Hope, Christ Ch., Aux., 11; Mt. Vernon, Jr. C. E. Soc., 5.25; Middletown, No., Jr. C. E. Soc., 3.75; Morrisville, W. M. S., 4.40, A Friend, 3; New York, Broadway Tab., S. W. W., 2.37, Bethany Ch., Helping Hand, 8.67, Pilgrim Ch., Aux., 50, Bedford Park Ch., S. S., 5, Jr. C. E. Soc., 5, Cradle Roll, 1.10; No. Evans, Aux., 1; Newark Valley, Aux., 40, Jr. C. E., 5; Norwich, Aux. (of wh. 25 to const. L. M. Miss Ida E. Chapin), 31.93; Newburgh, W. M. S., 7.50; Niagara Falls, Aux. (of wh. 25 to const. L. M. Miss Sarah Flagler), 28.10, Penny Gatherers (with prev. contri. to const. L. M. Miss Lillie May Keller), 17.50, C. E. Soc., 20; Oswego, Happy Hearts, 5; Patchogue, Aux., 24.73, Cradle Roll, 6.34; Portland, C. E. Soc., 5; Perry Centre, Aux., 16.50; Poughkeepsie, Aux. (with prev. contri. to const. L. M's Mrs. Samuel Crump, Mrs. H. A. Richardson), 30.61, C. E. Soc., 25, M. C., 5, S. S. Prim. Dept., 2.55; Randolph, Aux., 14; Richmond Hill, Aux., 13; Rochester, Mary E. Grant, 40

cts.; New Haven, Aux., 8.85, Willing Workers, 3.40; Sidney, Aux., 19.90, S. S., 10.38; Sandy Creek, 12.50; Seneca Falls, 7; Sherburne, Jr. Aux., 25; Summer Hill, Aux., 35.85; Syracuse, Good Will Aux., 5, Geddes Ch., Aux. (to const. L. M. Mrs. Wm. Schultz), 25, So. Ave. Aux., 1.65, Plymouth Ch., W. G., 20; Utica, Plymouth Ch., Aux., 10; West Groton, Aux. and Penny Gatherers (to const. L. M. Mrs. Alson J. Conger), 25; Walton, Aux., 17.65; Watertown, Aux., 7; Warsaw, Aux., 10.50; Washington, Mills Ch., 2, C. E. Soc., 1.50; Wellsville, Aux., 7.49; West Winfield, Aux. (of wh. 25 to const. L. M. Mrs. Frank C. Wilcox), 33, Dau. of Cov., 2.85, Cradle Roll, 75 cts.; Woodhaven, Aux., 10, Jr. C. E. Soc., 10. Less expenses, 12.60. Reserved, 300, 1,380 52

Total, 1,480 52

## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. Pa., Germantown, Jr. Neesima Guild, 66.40; N. J., Newark, Belleville Ave. Ch., Aux., 17; Westfield, Aux., 50.40, 133 80

Total, 133 80

## NEW JERSEY.

"Sincerely," 4 84  
Orange.—A Friend, 2 00

Total, 6 84

## MARYLAND.

Baltimore.—Brown Mem. Ch., Handful of Corn Soc., 35 00

Total, 35 00

## GEORGIA.

Atlanta.—Atlanta University, C. E. Soc., 30 00

Total, 30 00

## FLORIDA.

Winter Park.—Aux., 10 00

Total, 10 00

## CANADA.

Canada Cong'l W. B. M., 406 24

Total, 406 24

## MICRONESIA.

Kusaie.—Girls' Boarding School, 30 00

Total, 30 00

## CHINA.

Foochow.—Girls' School, C. E. Soc., 6 50

Total, 6 50

General Funds, 12,507 20  
Gifts for Special Objects, 110 00  
Variety Account, 27 94  
Legacies, 1,422 76

Total, \$14,067 90





# Board of the Pacific

## CHINA.

### LETTER FROM MRS. ARTHUR SMITH.

PANG-CHUANG, SHANTUNG, CHINA, Feb. 20, 1898.

UPON returning to the Pang-Chuang field, I have been asked to give my impressions, which I am glad to do. I alighted from a Chinese cart in the dearest front yard in all China on the evening of November 21st, after an absence of four years and a half. The first impression I had was that Shantung hearts beat true and loyal as ever, for out there in the cold, waiting to welcome me with a radiant smile, was Mrs. Hu, my own dear "Sunny Heart." She is a cripple and gang planks are narrow, but she had crept on board the steamer to see me off, so that hers had been one of the last faces I saw in 1893, and now, so it would be one of the first to greet me in 1897. A little later I realized that I had certainly been away from Shantung for a while, when a great chorus of song burst from the front veranda. One quiet, warm Sunday, before I left for America, four wee girls had stolen to that same veranda to the front door to petition, "Ming S'ai T'ai, we would like to unbind our feet and have some new shoes." That was the beginning of the girls' school. The little prisoners let out of jail that day were full of glee. The unbound toes did not seem to pain them at all, and the children capered about so that the pretty silk shoes were all shabby by night; but, praise God, the wedge was at last in. Some girls really had unbound their feet in Shantung. Had I been away only four years and a half? At the first meeting of the Anti-Foot Binding Society, one of the helpers had said that if the thirty persons there should pull together, within twenty years they could change the custom in the whole country side. How wonderful it

seemed; those tall, fine-looking girls—the older and the younger ones—character, training, thought in the faces; really scholars, and nearly all free-footed as myself! Thank the Lord! How could I be expected to keep back the tears?

While I was recovering from this and trying to get warm, another glad burst of unlooked-for welcome brought me to the veranda once more, where I found the boys' school. What a little army the forty-three looked! How big and manly the older ones had grown, and how their fine training had transformed them! When I came later to have meetings with them, it was like a dream to find the little raw, crude children I had left, who could only be fed milk with a spoon, ready for the best I had to give them; eager, bright, quick with their Bibles, ready to pray, at home in their hymn books. Oh, what a beautiful parish in the two schools! Next came a deep, deep sense of wonder and gratitude for the change I saw in our dear Christian women. Not that they were not always dear and always Christian to the core, but oh, they had been, some of the best of them, so dull! But I believe there never was a mission station in the world where more resolute, unflinching, persistent, tremendous work has been put in by the single ladies in teaching rudiments than here. They simply had to do it. It took colossal faith to believe that such women, beginning in middle life, could ever learn enough to be of any use either to themselves or to others. But they were like a ship on the ways. During the years I was away they had reached the point where the friction was overcome. The faith and patience of the (single lady) saints had at last launched them into the glorious deep sea of God's own Word. The dear, precious, stupid old women I had left could actually find their places in the New Testament and read nicely and intelligently. I could have hugged every one of them for joy and surprise as I daily sat at prayers with them, and actually took it in that one need not depend on a crumb-tray and a brush, but could really now give them a whole slice off the loaf.

Another thing struck home, and that was how they had learned to give. In all those early years we always knew they couldn't give anything, because they did not have control of any money. But it was a single lady who had an inspiration, who stirred them up and started them, and the Lord blessed and followed up all the teaching. As I went to place after place, making my round of visits that I might see all the field before dividing the work with Miss Sorter, women would bring their gifts for the church; a little string of cash with a bamboo tally attached to it, giving their names, thus showing they had paid their subscriptions. Sometimes my box would be quite heavy. To be sure many had lost their

tallies, and some did not bring their money in time to get into the year's accounts, but there was a good, strong current setting in the direction of regular gifts.

Self-supporting station classes seemed almost as remarkable as a New Testament miracle. How one's thought went back to the days when it was like pulling eye teeth to get men to take the trouble to bring their wives and daughters here once a year, to study a few days. What a joy to know that there were men and women now glad enough to come and bring their own food, if they might be taught the things they were hungry to know. And then to find a genuine, full-fledged Congregational Association; with a genuine backbone in it; not timid, not halting, not limp when it came to a hard, awkward, embarrassing piece of discipline, but standing up to its work with courage, putting a man out of the church if he ought to go, no matter whose step-uncle or "yard grandfather" he might happen to be, nor how many acres of land he owned. This was as refreshing as a June rain, when one remembered how absolutely impossible it was to the clannish and timid discipline of years ago.

Then there was an enlarged and beautiful chapel to gladden my eyes, and there were people to fill it and more. There are whole new circles of villages, upon some of which I have not yet set eyes. There is progress and blessed healthy growth everywhere. I could have done without an almanac, and just called all the rest of the year one long thanksgiving week, I had so much to rejoice over in my beloved Shantung.

But I have not told you the very best of all, which is that the same dear Holy Spirit, who has set all the world to thinking and talking about Him, is working deep down in hearts here also. I feel such a different atmosphere everywhere, though it is partly because I got my blessing at home and now have different eyes to see with. He makes the Chinese love to hear about Him. He hushes rooms full of people into such a wonderful, marvelous quiet. He sends some to the missionaries to say that they are hungry and thirsty for Him. Instead of the old struggle and strain to hold attention, He just makes the order and the quiet, and supplies the simple word that seems so little in itself, but goes home and does its work because the almighty power is behind it. His work in some hearts that I have watched since I came back has been so marvelous in its gentle, quiet, but resistless power that it has seemed to me like a beautiful dream from which one must awake. Oh, praise God for life to-day, when the Holy Spirit is coming to his own and having his own blessed right of way at last in hearts who, for a lifetime, had thought of him as an influence, and never known that he was their tender, glorious, almighty personal friend!

## MEETING OF MISSIONARY SOCIETY IN OAKLAND.

THE meeting, April 15th, of Woman's Missionary Society, First Congregational Church, Oakland, was of great interest. After devotional exercises, in which the hymn, "Holy, holy, holy, Lord God Almighty," had been sung, Miss Gunn, of San Francisco, who had been a pupil in Mr. and Mrs. Gulick's school in San Sebastian, Spain, addressed us. She said there could have been no more appropriate hymn, as it is translated into Spanish, and often sung in that school.

San Sebastian is one of the newer cities, beautifully located, and the school is beautifully situated. There are about forty in boarding school, two hundred in day school and kindergarten. Girls of this school take the Government examinations at the Institute, as only those certificates are recognized. Protestants cannot secure positions in Government schools, but there is greater demand for the graduates of this school as teachers in mission schools than can be supplied. The mission schools prepare for the San Sebastian school. Mr. and Mrs. Gulick very much desire, and are working to start, a hospital, and so want girls prepared for each department of that work. Some are taking the apothecary's course. The building is inconvenient for school purposes, being four flats; the laboratory for pharmacy class is the kitchen of one of these flats.

Only Protestants attend the mission schools. The father of one of the girls who has taken the university course was a converted priest. He was sent to Philippine Islands, and has not been heard from for years; whether dead, or in prison, his family do not know. Catholics find out which children are in the kindergarten, and take away employment from older brothers, unless they leave it. As the girls have not had such early advantages as American children they often appear stupid at first, but develop into very bright students; one such is now Mr. Gulick's secretary. The girls speak excellent English. Mr. and Mrs. Gulick began their work in Spain twenty-six years ago. Mr. Gulick is a model missionary, tactful and courteous. Catholics respect him, and priests salute him on the street. The girls are poor, and many of them need help; \$125 a year supports a girl. Miss Gunn urged that money for scholarships be sent, and read a most interesting letter from Miss Katherine Barbour, telling of their perplexity when funds were so low that they thought they could not take them all back this year. But as each name was considered there seemed some special reason why she should be kept; and so they finally could drop no names, but made themselves personally responsible to in some way meet the expenses.

The number of Christian Endeavor societies has grown in one year from six to twenty-five.



# Board of the Interior



## WORK AND WAGES.

CHARLES C. TRACY, D.D.

For man we toil, but from the Lord,  
And not from man, we seek reward.  
When toil is done, and we are gone from earth,  
Then those who blamed us all our days  
Will load our graves with over-praise,  
And talk for half a moon about our worth.  
Well, Life's arena is no place of rest.  
Though we may not be greatly loved or blest,  
To do our work is our concern while here ;  
Rewards can wait until our Lord appear.

THE OLD CIVILIZATION AND THE NEW CHRISTIANITY  
IN JAPAN.

II. FRANCES PARMELEE.

DEAR — : Your letter just came to-day. In one way it quite stirs me up. I do wish the glamour could be taken off from Japan enough for people at home to realize her need of the gospel and her condition as it truly is. I hope you will sometime have opportunity to tell that lady who so greatly admired those Japanese stories in English, and because of them thought so highly of Japanese domestic life, that they were translated by a foreigner for foreigners. They certainly are pretty stories as they appear in English, yet they give a wrong impression. If they were to be translated just as they have come down for centuries, and as the grandmothers tell them to the children there is scarcely a single story which any publishing house in the United States would dare to publish. They are unclean, nearly every one, in their original dress and setting, or details. Some of them, I am told, are vile as they are put into the modern Japanese Readers for school children; yet in English dress they are very pretty and interesting. Tell your friend that there is not a single writer of novels or stories in Japan even now whose stories a foreign lady can read with a man teacher with propriety without omitting something.

Also tell her that a little while ago the head of a girls' school in a large Japanese city, a most lovable woman was visiting me with two other lady teachers and a young married woman, all Japanese. After dinner they went down town to have their pictures taken. Now I hear that the young wife got a great scolding from her young husband when she returned home, because she had been gone so long, and had had no permission to go out! You may assure your friend that domestic bliss in Japan means complete and entire subjugation of the will of the wife to that of her husband, complete obedience and complete self-effacement on the part of the wife. The effect has been, I think, to make the character of the women generally very gentle, and beautiful, and submissive, and patient (until they come to be mothers-in-law); but its effect on the men usually is anything but beautiful.

Again you might tell your friend something else I heard yesterday. My teacher is translating "The Christian Secret of a Happy Life" into Japanese. Yesterday as the translation was read over to Mrs. Yajima she found that the word "sho" had been used all through for the pronoun "I." Because the book was written by a woman my teacher thought woman's language should be used, and this word "sho" is the woman's word, and

the only word in literary use by women, for "I." Now please see what that word "sho" means, and why it is used. The ideograph for it means concubine. Now, a concubine was—is—supposed not to have quite so much "face," or boldness, as a real wife; hence she should appear humble. Again, a woman who presumes to write, to present herself in print, ought to be very humble, remembering that she is only a woman. She cannot put on so bold a front as to say "I" right out loud in print, but must represent herself in as humble an attitude as possible; so she says "sho" for "I" when she writes, and has said it for centuries. Every woman who writes must put herself down as a concubine if she would appear humble. What and how does that fact represent the morals of Japan, and the condition of women here,—“That beautiful, gentle, moral people, peers of any Western people, who do not need missionaries?”

But, thank the Lord, Mrs. Yajima does not like to use that character "sho" for "I," and some others, too, I hear, are complaining of it, and it is to be hoped a new word will be coined. We've had to compromise on a word used by men.

Also tell your friend that genuine Japanese Buddhism teaches that the sins of three thousand of the worst men do not equal the sins of one woman, and that her only hope of salvation is that because of her patience, obedience, and humility, she may sometime be reborn as a man.

I wish I could give you an idea of what I have been going through since I came from mission meeting. The care and anxiety of it, together with the heat, have nearly upset me. When I first came home I was told that some connected with the school (the girls' school at Maebashi), the pastor of the church, who is principal, and the Sunday-school superintendent, who is one of the teachers, were agitating, as they have year after year, the subject of abolishing morning prayers in the opening exercises of the school; but this year they were doing it more determinedly than ever, having called a trustees' meeting before my return.

The trustees had left the matter for the teachers to decide. Well, there are the aforementioned teachers, Mr. Noyes and myself, besides the dear, brave, staunch young woman who has been teaching in the school and fighting the idea for two years, but leaves us this year to continue her own studies. Fortunately, because we enjoy each other and like to be together, she was staying here for a part of her vacation, and had heard all this, though she was not invited to the meeting. She told me how things stood, and I at once prepared a letter to be sent the trustees and teachers, giving as strong reasons as I could why the prayers should not be abolished, and ended with the simple announcement that, as the prayer was about the only

thing that marks the school as a Christian school in the eyes of outsiders, if this was abolished, I, as a member of the American Board, should be obliged to withdraw from the school; and, aside from my connection with the Board, personally I should be of the same opinion in the face of such a cowardly, backward step.

I had the letter all ready when the pastor called and told me of the plan for the coming year in regard to prayers and gave it to him, and sent a copy to the trustees. After this when the lady teacher and Mrs. Yajima, who had been helpful and staunch in the matter, had gone to Tokyo, the pastor and superintendent called, laboring with me for two hours to make me come to their position, or at least to compromise. The argument of the pastor was that if we abolished the prayer we could get more pupils and more money; to which I replied with a variety of arguments, assuring him that the stigma of "Christian" was upon us, but that under it we had prospered this last year; that even if we tried to get rid of it the unchristian people about us would see through our disguise and laugh at us, and yet call us Christian as long as all the teachers and trustees were Christian.

The argument of the other one was that there is no relation between education and religion, that the school is not a church. There were plenty of arguments, *pro* and *con*, but of course we did not come to an agreement.

Yesterday we had a four hours' meeting of trustees and teachers. They had got some outside evangelists in who favored their side. There were but two trustees present, but fortunately they were on my side, or rather the Lord's side. It was finally settled temporarily to leave prayers as they are until a larger meeting should be called, when it is hoped that the Christian women of Joshu, who founded the school for Christian education, may be fully represented. One of the teachers said in the meeting that "they had it all settled to abolish prayers, but that my letter, sent out without consultation, had upset it all." I should have said that this teacher said, too, that they wanted the school to be "on Christian principles" and have the spirit of Christ, but there was a difference between spirituality and religion. "They did not call it a Christian school, though it was founded on Christian principles."

Yesterday's meeting has convinced me of two things, and thinking of them has made me more patient and pitiful for this people. First, however high a sense of honor, loyalty, and fealty these people around me may have had to their old feudal lords, or may now have to the emperor, they have not a high sense of Christian honor and loyalty to Christ; second, they have no conception of what real, true, full, complete, rounded education is—the education of the whole man in his three-parted, compound nature; have



no idea that to make a fully developed, fully educated man he must be symmetrically developed in his mental, moral, and physical nature, or he will be one-sided and narrow.

You can see somewhat by these things what we have to contend with, and it does not make it any easier to know how so many people at home talk about the Japanese,—people who have, perhaps, spent two months in Japan, lauding the Japanese to the skies, saying their civilization is ahead of ours, they have such a high sense of honor, etc.

Some of the Japanese recently studying in the United States have given friends there the impression that they are entirely evangelical and earnest, and coming here have given expression immediately to the most ultra-German liberal sentiments. But if we missionaries say anything to people at home on what we know to be simple facts, though contrary to Edwin Arnold's ideas of Japan, people say we are pessimistic or have a personal grievance.

People at home receive precocious young men (mere striplings in Christian ideas, scarce five or ten years out of paganism, with no background of Christian training) with open arms,—as they should,—confide in them, tell them of their own half-defined doubts, which they would scarcely divulge to other friends at home, treating them as superior, mature, broad-minded Christians; but people at home have no idea how these things are misinterpreted and set down to the discredit of American Christianity and Christians when these same young men get back to Japan. We don't like to have it said that Christianity is dying out in America, that American Christians are not in earnest.

Students come back here opposed to traditional Christianity, but knowing, seeing, appreciating nothing of the character and institutions built up by conditions, circumstances, and beliefs which were the outgrowth of that traditional view of Christianity. It may be that Japan will yet give the world a purer, simpler Christianity, as some of her sons have declared, but she is far from ready to do it now. Denying the divinity of Christ, abolishing all belief in the supernatural, in a personal God, in the immortality of the soul, and other important doctrines, as some of the leading Christians are doing, will hardly, it seems to me, prepare Japan for such a great work. I see little difference in their favor between Christianity as they hold it and Buddhism.

I heard of something else the other day that does not seem very encouraging as to our work either at home or abroad. A Christian woman, president of a missionary society in the United States, spent some time in Kyoto, did shopping and sight-seeing to her heart's content on Sundays

and all days, and gave about two hours to seeing and studying our work there. Another woman did the same thing, only she didn't go near the missionaries or their work, and then went home and told a relative who was really interested in missionary work that the missionaries were doing positively nothing. You see home and foreign work are becoming rather closely related.

I heard a story the other day from my young woman teacher which may look brighter to you than some of these things I have been telling. It is the story of her mother, who was one of the first Christians in Tokyo, about twenty years ago, and the persecutions she endured from her husband. She lived nearly five miles from the preaching place, but every Sunday found her there, though she had to walk the whole distance and carry her baby on her back; for though her husband was well-to-do he hated Christianity and would not let her ride, nor send a servant with her to carry the baby, though he had sixteen servants in his household. The husband declared that he would divorce her if she did not give up Christianity, and as she would not he carried out his threat, sending her away with all that she brought to his house, but keeping the baby in his home. But the baby cried for days and days, growing so thin and pale that he feared it would die, and sent for the mother to come back; and back she came. But matters went on as before, and one day on waking from a midday nap he found her reading the Bible, at which he was so incensed that he threw his silver tobacco pipe at her, hard. It struck on the top of her head, making a wound from which the blood flowed so profusely it could scarcely be stanchd. When it healed it left a deep, sunken scar, which causes her head trouble to this day. As if that were not enough, on the same day he threw hot water on her from the tea kettle boiling on the "Libach," badly burning her arm and shoulder. After that he divorced her a second time, sending with her the two babies. All this time she had persistently gone to church, carrying one baby on her back and leading the other, until it grew so tired she had to carry it in her arms. After the wife was sent away the second time the head servant of the household reasoned with his master. Though he was not a Christian himself he called his master's attention to the fact that she had always been a good, faithful wife, and even more so since she became a Christian; that it had not interfered with her wifely duties at all, and that Christianity could not be so very bad after all. Then he reminded him how skillfully she had managed his household, the servants, and all, suggesting that if he persisted in discarding her and took another wife it would be very doubtful if he found another as good as she; and so he finally called her back and she came back to him, after being cast off twice. Then the head servant advised his master

to go to the preaching service with her and see what it was in Christianity that made her so persistent. So he did; and by the time their oldest child was three years old the father was a Christian, too, and they have been a Christian family ever since.

So you see there are some bright spots, and some earnest, faithful souls.

MAEBASHI, JAPAN.

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### FROM THE DELEGATION TO CHINA.

[Mrs. Eaton who accompanied President Eaton on the recent delegation from the American Board to China, sent the following letter to the Woman's Missionary Society, of which she is president, in Beloit, Wis.]

CANADIAN PACIFIC RAILWAY CO.,  
R. M. S. EMPRESS OF CHINA.

MY DEAR FRIENDS: It has been my intention ever since I left home to write you something of our experiences here in mission fields, but I wanted to wait until we had visited several, and then we were so occupied that I found no time for anything but the work we had in hand. Now I am on my way to Japan to see the missionary friends there, and while our steamer is lying quietly in Nagasaki harbor I can trust myself to make an attempt.

How I should love to have had you all share this day with me in beautiful Nagasaki, with the cherry blossoms in their prime, and all shades of wonderful coloring in tree and flower covering the mountains! But what would have interested you more, and have been more to the point, would have been to spend a day last week with me and go into the college in Tung Choa (Joa), after a ride of fifteen miles in a sedan chair, carried by four men through what seemed one great cemetery; for green mounds are everywhere in North China,—no fields or meadows without them scattered promiscuously.

You would have heard the young men sing finely many hymns for us in four parts (which is unique and peculiar to this place in China), concluding with the Hallelujah chorus. I am sure it would have given you a thrill of pleasure and surprise,—possibly might have brought tears to your eyes, as it at least came near doing to ours.

Then to the home of one of the Chinese helpers with Mrs. Dr. Sheffield and watch her lovingly take a little, wee babe of three days into her arms, sit down on the kang (brick bed) by the young mother, and proceed to give it a bath according to the "foreign way" (our way), as they term it; the mamma watching with deep interest and pride; the grandmother and a heathen woman with great curiosity. The papa and mamma were bent on beginning its little life in the right way. Perhaps you do not know that the

Chinese babies are not washed ordinarily, but rolled up and left in that way. Mrs. Sheffield had fitted up a baby basket such as any of us would use, and took great delight in her task of bathing and dressing the little thing, raising it to her face now and then to kiss it. To me it was a sweet delight and a lesson in one.

Then you would have enjoyed going into a girls' school and noticing with what pleasure they would welcome you, and listen to anything you might say to them, very ready to go through their gymnastic exercises, sing, or do anything they could for you.

Then I would take you to a gathering of the missionaries to meet us in the evening. You would, I am sure, be struck by the sweet content that characterizes their faces, especially if you had been spending weeks in China, and knew the many things we think necessary to our comfort at home which they have to do without, and the many things they have constantly to endure which we should think impossible to put up with. On the other hand, you would be pleased to see their homes so pleasant and tasteful, being an object lesson to the people to whom they are sent. Surely the missionaries deserve large rewards at the last day. I do not think I have met one who would give up the work and go home to live.

To-morrow I expect to reach Kobe and will spend some time there. I shall visit again Miss Howe's attractive kindergarten, and her sweet home where she keeps house alone; the Kobe Girls' College often, and Miss Dudley and Miss Barrows in their Bible work.

My husband, who is in North China, will join me a little later on, when—oh, joy!—we shall sail away for dear old America, and I trust I may be with you for the next meeting, more interested in missions and the workers than ever before.

Affectionately yours,

MARTHA BARBER EATON.

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10, 1898, TO MAY 10, 1898.

|                        |          |                                     |             |
|------------------------|----------|-------------------------------------|-------------|
| COLORADO . . . . .     | 165 63   | WYOMING . . . . .                   | 27 75       |
| ILLINOIS . . . . .     | 1,255 32 | KENTUCKY . . . . .                  | 5 00        |
| INDIANA . . . . .      | 120 65   | TEXAS . . . . .                     | 111 25      |
| IOWA . . . . .         | 378 57   | TURKEY . . . . .                    | 132 00      |
| KANSAS . . . . .       | 68 29    | MISCELLANEOUS . . . . .             | 25 60       |
| MICHIGAN . . . . .     | 177 03   |                                     |             |
| MINNESOTA . . . . .    | 281 42   | Receipts for the month . . . . .    | 3,646 88    |
| NEBRASKA . . . . .     | 47 88    | Previously acknowledged . . . . .   | 24,148 79   |
| OHIO . . . . .         | 469 56   |                                     |             |
| SOUTH DAKOTA . . . . . | 27 35    | Total since Oct. 18, 1897 . . . . . | \$27,795 67 |
| WISCONSIN . . . . .    | 353 98   |                                     |             |

MRS. ALFRED B. WILLCOX, Ass't Treas.

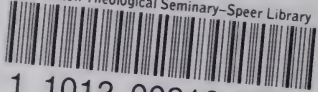


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